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Medal struck by the University in honor of the Bicentennial Celebration

THE RECORD OF THE CELEBRATION OF THE TWO HUNDREDTH ANNIVERSARY OF THE FOUNDING OF YALE COLLEGE, HELD AT YALE UNIVERSITY, IN NEW HAVEN, CONNECTICUT, OCTOBER THE TWENTIETH TO OCTOBER THE TWENTY-THIRD, A. D. NINETEEN HUNDRED AND ONE

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1902

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PREFATORY NOTE

AT a meeting of the Corporation held before the Bicentennial Celebration, Professor Charlton M. Lewis was appointed to edit this record. The editor has been greatly assisted by the Committee on Printing and Publication, by the administrative officers of the University, and by some of his colleagues in the faculty. He is indebted, above all, to the Executive Committee on the Celebration, without whose assistance no approach to completeness in the record would have been possible.

106497

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PART I

THE OFFICIAL PROGRAM

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

SUNDAY
OCTOBER THE TWENTIETH

I. Public Worship and Sermon, the Battell Chapel, 10.30 A.M.

Chant by the Choir, Venite . . . . *Gregorian*

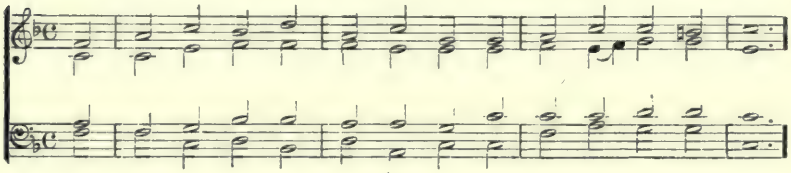
Lord's Prayer

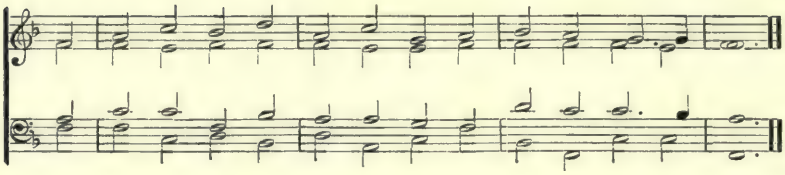
Reading of Scriptures by the President of the University

Te Deum in E flat . . . . . *John E. West*

Prayer

Psalm LXV . . . . . *York Tune*





[At the opening of the first College erected in New Haven, in 1718, the congregation united in singing the first four verses of Psalm LXV, in Sternhold and Hopkins' version]

Thy praise alone, O Lord, doth reign in Sion Thine own hill:
Their vows to Thee they do maintain, and evermore fulfill.
For that Thou dost their pray'rs still hear and dost thereto agree:
Thy people all both far and near with trust shall come to Thee.

Our wicked life so far exceeds, that we should fall therein:
But, Lord, forgive our great misdeeds, and purge us from our sin.
The man is blest whom thou dost chuse within thy courts to dwell:
Thy house and temple he shall use, with pleasures that excell.

Of Thy great justice hear, O God, our health of Thee doth rise:
The hope of all the earth abroad, and the sea-coasts likewise.
With strength Thou art beset about, and compast with Thy pow'r:
Thou mak'st the mountains strong and stout, to stand in ev'ry show'r.

The swelling seas Thou dost asswage, and make their stream full still:
Thou dost restrain the people's rage, and rule them at Thy will.
The folk that dwell thro'out the earth shall dread Thy signs to see:
Which morn and ev'ning with great mirth send praises up to Thee.

Sermon by the Reverend Joseph Hopkins Twichell, M.A., Senior Fellow of the Corporation

Hymn, I love Thy kingdom, Lord . . . *Haydn*

[This hymn was written by the Reverend Timothy Dwight, D.D., LL.D., President of Yale College from 1795 to 1817]

I love Thy kingdom, Lord,
  The house of Thine abode,
The church our blest Redeemer saved
  With His own precious blood.
I love Thy church, O God!
  Her walls before Thee stand,
Dear as the apple of Thine eye,
  And graven on Thy hand.

For her my tears shall fall,
  For her my prayers ascend;
To her my cares and toils be given.
  Till toils and cares shall end.
Beyond my highest joy
  I prize her heavenly ways,
Her sweet communion, solemn vows,
  Her hymns of love and praise.

Jesus, Thou Friend Divine,
  Our Saviour and our King,
Thy hand from every snare and foe
  Shall great deliverance bring.
Sure as Thy truth shall last,
  To Zion shall be given
The brightest glories earth can yield,
  And brighter bliss of heaven.

Doxology

Benediction by the Reverend Timothy Dwight, D.D., LL.D., President of the University from 1886 to 1899

II. Services in the Churches of the City, 10.30 A.M.

Special Sermons by the Reverend Newman Smyth, D.D., in the Center Church; the Reverend Joseph Anderson, D.D., in the United Church; and the Reverend Walton Wesley Battershall, D.D., in Trinity Church

III. Address on Yale in its Relation to Christian Theology and Missions, the Battell Chapel, 3 P.M.

Organ Prelude . . . . . *Samuel Rousseau*

Hymn, O where are Kings and Empires now . . . . . *St. Ann's*

O where are kings and empires now,
  Of old that went and came!
But, Lord, Thy church is praying yet,
  A thousand years the same!
We mark her holy battlements,
  And her foundations strong;
And hear within her ceaseless voice,
  And her unending song.

For not like kingdoms of the world,
  The holy church of God!
Though earthquake shocks be threatening her,
  And tempest is abroad;
Unshaken as eternal hills,
  Unmovable she stands,
A mountain that shall fill the earth,
  A house unbuilt by hands.

O ye that in these latter days
  The citadel defend,
Perchance for you the Saviour said,
  "I 'm with you to the end";
Stand therefore girt about, and hold
  Your burning lamps in hand,
And standing listen for your Lord,
  And till He cometh — stand.

Address by the Reverend George Park Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History and Dean of the Divinity School

Hymn, Jesus shall Reign where'er the Sun . . . . . *Missionary Chant*

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

IV. Organ Recital, the Battell Chapel, 8 P.M.

Organist, Harry Benjamin Jepson, Mus.B.,
Assistant Professor of Applied Music

1. JOHN SEBASTIAN BACH — Prelude and Fugue in A minor
2. AUGUST DE BOECK { *a* Andante / *b* Allegretto
3. M. ENRICO BOSSI — Scherzo, Op. 49, No. 2
4. EDWARD ELGAR — Sonata in G major, Op. 28
   III. Andante Espressivo
5. HORATIO PARKER — Concert Piece No. 3 in A major
6. CHARLES MARIE WIDOR — Fifth Organ Symphony

   I. Allegro Vivace
   II. Allegro Cantabile
   IV. Adagio
   V. Toccata

MONDAY
OCTOBER THE TWENTY-FIRST

I. Dedication of the Gateway erected by the Class of Eighteen Hundred and Ninety-six Yale College in Memory of Ward Cheney and Gerard Merrick Ives who gave their Lives in the Service of their Country, the Campus, 9.30 A.M.

II. Address on Yale in its Relation to Law, the Battell Chapel, 10.30 A.M.

Hymn, O God, beneath Thy guiding hand . . . . . *Duke Street*

[This hymn was composed by the Reverend Leonard Bacon, D.D., LL.D., a Fellow of Yale College from 1839 to 1846 and from 1864 to 1881]

O God, beneath Thy guiding hand,
  Our exiled fathers crossed the sea,
And when they trod the wintry strand,
  With prayer and psalm they worshiped Thee.

Thou heard'st, well pleased, the song, the prayer,—
  Thy blessing came; and still its power
Shall onward through all ages bear
  The memory of that holy hour.

Laws, freedom, truth, and faith in God
  Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
  The God they trusted guards their graves.

And here Thy name, O God of love,
  Their children's children shall adore,
Till these eternal hills remove,
  And spring adorns the earth no more.

Address by Thomas Thacher, M.A., of the New York Bar, with Introduction by the Honorable Simeon Eben Baldwin, LL.D., Professor of Constitutional Law, Corporations, and Wills

III. Address on Yale in its Relation to Medicine, the Battell Chapel, 11.30 A.M.

College Song, Gather ye Smiles from the Ocean Isles . . . . . *Sparkling and Bright*

[This song, composed by the Honorable Francis Miles Finch, LL.D., of the class of 1849, was sung at the one hundred and fiftieth anniversary of the Founding of Yale College]

Gather ye smiles from the ocean isles,
  Warm hearts from river and fountain,
A playful chime from the palm tree clime,
  From the land of rock and mountain;
    And roll the song in waves along,
      For the hours are bright before us,
    And grand and hale are the elms of Yale,
      Like fathers, bending o'er us.

Summon our band from the prairie land,
From the granite hills, dark frowning,
From the lakelet blue and the black bayou,
From the snows our pine peaks crowning;
And pour the song in joy along,
For the hours are bright before us,
And grand and hale are the towers of Yale,
Like giants, watching o'er us.

Dream of the days when the rainbow rays
Of Hope on our hearts fell lightly,
And each fair hour some cheerful flower
In our pathway blossomed brightly;
And pour the song in joy along
Ere the moments fly before us,
While portly and hale the sires of Yale
Are kindly gazing o'er us.

Linger again in memory's glen,
'Mid the tendrilled vines of feeling,
Till a voice or a sigh floats softly by,
Once more to the glad heart stealing;
And roll the song in waves along,
For the hours are bright before us,
And in cottage and vale are the brides of Yale,
Like angels, watching o'er us.

Clasp ye the hand 'neath the arches grand
That with garlands span our greeting,
With a silent prayer that an hour as fair
May smile on each after meeting;
And long may the song, the joyous song
Roll on in the hours before us,
And grand and hale may the elms of Yale
For many a year bend o'er us

Address by William Henry Welch, M.D., LL.D., Professor of Pathology in Johns Hopkins University, with Introduction by Russell Henry Chittenden, Ph.D., Director of the Sheffield Scientific School, and Professor of Physiology in the Medical School

IV. Address of Welcome with Responses, the Battell Chapel, 3 P.M.

Address of Welcome by Arthur Twining Hadley, LL.D., President of the University

Responses:

The Graduates: Honorable Anthony Higgins, LL.D.

The City: His Honor the Mayor of New Haven

The State: His Excellency the Governor of Connecticut

The Nation: Honorable Orville Hitchcock Platt, LL.D., United States Senator from Connecticut

The Universities of Great Britain and Ireland: James Williams, D.C.L., Fellow of Lincoln College, Oxford

The Universities of Continental Europe: Fiòdor Fiòdorovitch Martens, LL.D., Professor of International Law, Emeritus, in the University of St. Petersburg

The Universities of the South: Charles William Dabney, Ph.D., LL.D., President of the University of Tennessee

The Universities of the West: William Rainey Harper, Ph.D., D.D., LL.D., President of the University of Chicago

The Universities of the East: Charles William Eliot, LL.D., President of Harvard University

Reading of the Names of Universities, Colleges and Learned Societies sending Delegates or Greetings

V. Reception of Delegates, Guests of the University, and Representatives of the Alumni by the President of the University, School of the Fine Arts, 5 P.M.

VI. Torchlight Procession of Students and Graduates, starting from the Campus, 9 P.M.

TUESDAY
OCTOBER THE TWENTY-SECOND

I. Address on Yale in its Relation to the Development of the Country, the Battell Chapel, 10.30 A.M.

College Song, Bright College Years

[This song was composed by Henry Strong Durand, M.D., of the class of 1881]

Bright college years, with pleasure rife,
The shortest, gladdest years of life,
How swiftly are ye gliding by!
Oh, why doth time so quickly fly!
The seasons come, the seasons go,
The earth is green, or white with snow,
But time and change shall naught avail
To break the friendships formed at Yale.

We all must leave this college home,
About the stormy world to roam;
But though the mighty ocean's tide
Should us from dear old Yale divide,
As round the oak the ivy twines
The clinging tendrils of its vines,
So are our hearts close bound to Yale
By ties of love that ne'er shall fail.

In after life, should troubles rise
To cloud the blue of sunny skies,
How bright will seem, thro' memory's haze,
The happy, golden, bygone days!

Oh, let us strive that ever we
May let these words our watch-cry be,
Where'er upon life's sea we sail,—
"For God, for Country, and for Yale!"

Address by Cyrus Northrop, LL.D., President of the University of Minnesota, with Introduction by the Honorable William Kneeland Townsend, D.C.L., Edward J. Phelps Professor of Contracts, Patents, and Admiralty Jurisprudence in the Law School

II. Address on Yale in its Relation to Science and Letters, the Battell Chapel, 11.30 A.M.

Hymn, Lord of all being! throned afar . . . . . *Hochgesang*

Lord of all being! throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.

Grant us Thy truth, to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame!

Address by Daniel Coit Gilman, LL.D., President of Johns Hopkins University, with Introduction by Thomas Raynesford Lounsbury, L.H.D., LL.D., Professor of English in the Sheffield Scientific School

III. University Football Game, Yale Field, 2 P.M.

IV. Choral Performance of Hora Novissima by the Gounod Society of New Haven, Hyperion Theater, 4.30 P.M.

Conductor, Horatio Parker, M.A., Battell Professor of the Theory of Music, and Composer of the Oratorio

Miss Shannah Cumming, *Soprano*

Mr. George Hamlin, *Tenor*

Miss Gertrude May Stein, *Contralto*

Mr. Ericsson Bushnell, *Bass*

The New Haven Symphony Orchestra

PART THE FIRST

Introduction and Chorus

Hora novissima,
Tempora pessima
  Sunt, vigilemus!
Ecce minaciter
Imminet Arbiter
  Ille supremus:

Imminet, imminet
Ut mala terminet,
  Aequa coronet,
Recta remuneret,
Anxia liberet,
  Aethera donet:

Auferat aspera
Duraque pondera
  Mentis onustae,
Sobria muniat,
Improba puniat,
  Utraque juste.

Quartet

Hic breve vivitur,
Hic breve plangitur,
  Hic breve fletur;
Non breve vivere,
Non breve plangere,
  Retribuetur;

O retributio!
Stat brevis actio,
  Vita perennis;
O retributio!
Caelica mansio
  Stat lue plenis
Quid datur et quibus?
Aether egentibus
  Et cruce dignis,
Sidera vermibus,
Optima sontibus,
  Astra malignis.

Sunt modo proelia,
Postmodo praemia;
  Qualia? plena:
Plena refectio,
Nullaque passio,
  Nullaque poena.

Aria—*Bass*

Spe modo vivitur,
Et Syon angitur
  A Babylone;
Nunc tribulatio;
Tunc recreatio,
  Sceptra, coronae;
Tunc nova gloria
Pectora sobria
  Clarificabit,
Solvet aenigmata,
Veraque sabbata
  Continuabit.

Patria splendida,
Terraque florida,
  Libera spinis,
Danda fidelibus
Est ibi civibus,
  Hic peregrinis.

CHORUS—INTRODUCTION AND FUGUE

Pars mea, Rex meus,
In proprio Deus
  Ipse decore
Visus amabitur,
Atque videbitur
  Auctor in ore.
Tunc Jacob Israel,
Et Lia tunc Rachel
  Efficietur,
Tunc Syon atria
Pulchraque patria
  Perficietur.

ARIA—*Soprano*

O bona patria,
Lumina sobria
  Te speculantur:
Ad tua nomina
Sobria lumina
  Collacrimantur:

Est tua mentio
Pectoris unctio,
  Cura doloris,
Concipientibus
Aethera mentibus
  Ignis amoris.

Tu locus unicus,
Illeque caelicus
  Es paradisus,
Non ibi lacrima,
Sed placidissima
  Gaudia, risus.

QUARTET AND CHORUS

Tu sine litore,
Tu sine tempore,
  Fons, modo rivus,
Dulce bonis sapis,
Estque tibi lapis
  Undique vivus.

Est tibi laurea,
Dos datur aurea,
  Sponsa decora,
Primaque Principis
Oscula suscipis,
  Inspicis ora.
Candida lilia,
Viva monilia
  Sunt tibi, Sponsa,
Agnus adest tibi,
Sponsus adest tibi,
  Lux speciosa.

Tota negotia,
Cantica dulcia
  Dulce tonare,
Tam mala debita,
Quam bona praebita
  Conjubilare.

PART THE SECOND

SOLO—*Tenor*

Urbs Syon aurea,
Patria lactea,
Cive decora,
Omne cor obruis,
Omnibus obstruis
Et cor et ora.

Nescio, nescio,
Quae jubilatio,
Lux tibi qualis,
Quam socialia
Gaudia, gloria
Quam specialis:

Laude studens ea
Tollere mens mea
Victa fatiscit:
O bona gloria,
Vincor; in omnia
Laus tua vicit.

DOUBLE CHORUS

Stant Syon atria
Conjubilantia,
Martyre plena,
Cive micantia,
Principe stantia,
Luce serena:

Est ibi pascua
Mitibus afflua,
Praestita sanctis;
Regis ibi thronus,
Agminis et sonus
Est epulantis.

SOLO—*Alto*

Gens duce splendida,
Contio candida
Vestibus albis,
Sunt sine fletibus
In Syon aedibus,
Aedibus almis;

Sunt sine crimine,
Sunt sine turbine,
Sunt sine lite
In Syon aedibus
Editioribus
Israelitae.

CHORUS—UNACCOMPANIED

Urbs Syon unica,
Mansio mystica,
Condita caelo,
Nunc tibi gaudeo,
Nunc mihi lugeo,
Tristor, anhelo.

Te quia corpore
Non queo, pectore
Saepe penetro;
Sed, caro terrea
Terraque carnea,
Mox cado retro.

QUARTET AND CHORUS

Urbs Syon inclita,
Turris et edita
  Litore tuto,
Te peto, te colo,
Te flagro, te volo,
  Canto saluto:

Nec meritis peto,
Nam meritis meto
  Morte perire:
Nec reticens tego
Quod meritis ego
  Filius irae.

Vita quidem mea,
Vita nimis rea,
  Mortua vita,
Quippe reatibus
Exitialibus
  Obruta, trita.

Spe tamen ambulo,
Praemia postulo
  Speque fideque;

Illa perennia
Postulo praemia
  Nocte dieque:

Me Pater optimus
Atque piissimus
  Ille creavit,
In lue pertulit,
Ex lue sustulit,
  A lue lavit.

O bona patria,
Num tua gaudia
  Teque videbo?
O bona patria,
Num tua praemia
  Plena tenebo?

O sacer, O pius,
O ter et amplius
  Ille beatus,
Cui sua pars Deus!
O miser, O reus,
  Hac viduatus!

V. Student Dramatic Performance with Singing of College Songs, the Campus, 8 P.M.

Illumination of the Campus

Scenes from the History of the College presented under the Auspices of the Yale Dramatic Association

Singing of College Songs by the Graduates with Student Chorus under the Leadership of Samuel Simons Sanford, M.A., Professor of Applied Music

WEDNESDAY
OCTOBER THE TWENTY-THIRD

I. Procession of Guests and Graduates, the College Campus and the City Green, 10 A.M.

Chief Marshal:
Colonel Theodore Alfred Bingham, M.A., U. S. A.

Marshals:
Reverend Benjamin Wisner Bacon, Litt.D., D.D.
Henry Walcott Farnam, M.A., R.P.D.
Thomas Hooker, M.A.
Edward Vilette Raynolds, D.C.L.
Samuel Simons Sanford, M.A.
John Christopher Schwab, Ph.D.

Order of Procession:
Marshals
Second Regiment Band, Connecticut National Guard
Color Guard
Chief Marshal
The President of the United States and the President of the University

The Governor of the State and the Ex-President of the University
The Secretary and Treasurer of the University
The Fellows of the Corporation
Former Fellows and Officers of the Corporation
Representatives of the National Government
Representatives of the State Government
The Mayor and Corporation Counsel of the City
Marshals
Candidates for Honorary Degrees and other Distinguished Guests of the University
Delegates of Foreign Universities and Learned Societies
Delegates of American Universities and Colleges
Delegates of American Learned Societies
Delegates of Schools and Academies
Deans and Directors of Departments
The Faculty of the University
Marshals
Representatives of the City Government
Representatives of the Clergy of the City
The Citizens' Reception Committee
Graduates of the University

II. Commemoration Exercises, Hyperion Theater, 10.30 A.M.

Overture, Die Meistersinger von Nürnberg
Richard Wagner

Commemorative Poem by Edmund Clarence Stedman, L.H.D., LL.D.

Greek Festival Hymn, composed by Thomas Dwight Goodell, Ph.D., Professor of the Greek Language and Literature, the Music composed by Horatio Parker, M.A., Battell Professor of the Theory of Music

DR. CARL DUFFT, *Baritone*

MR. WALLACE MOYLE, *Tenor*

στρ . α'.

Οὐτιδανὸν μὲν καὶ βραχὺν ἀνθρώποισι βίον
Μοῖραί γ' ἐπέκλωσαν·
ἂν δ' ἔργοισι καλοῖς σοφίᾳ θ' αὐτόν τις
ὑπέρτερον αὐτοῦ ἰήλῃ,
μίμνει τοι Διὸς βουλᾷ τὸ καλόν τ' ἐς ἔπειτα
καὶ αὐτὸς ὁ τεύξας
οὐ τέθνακε θανών. τὸν Ἀθάνας γὰρ φάτις ἐστὶν
φαίδιμον οἶκον
κόσμον ἄριστον ἐπὶ ζώνᾳ φορέειν ἔτι γαῖαν··
εὖ δ' ἐφύτευσεν ἐλαίαν, ἁβρὸν Ἀθάνας θαλλόν,
ἐν πεδίῳ ποτ' ἄγροικος, μικρὸν ἐόνθ' ἁπαλόν τε,
οὐδ' αὐτὸς μὲν ἔμελλεν ἰδεῖν ἄρα καρποφοροῦσαν·
τανῦν δὲ θάλλει περιτελλομέναις ὥραις γενεὰς
μέτα πολλάς,
εὐφραίνει δὲ κέαρ τε βροτῶν ἔθνη τ' ὀρνίθων
τῶν φύλλοισι μινυρομένων ὕπο γλαυκοῖς.

ἀντ . α΄.

Τοῖσι δ' ὁμοίως κεῖνος ἀποίκων βαιὸς ὅμιλος
τῷδ' ἐνὶ χώρῳ,
ἔνθ' ὅρμος ποθέουσι φάνη καινός, μύχου ἐντὸς
ἁλὸς βαθυκόλπου,
κρηπῖδας καλῶν ἔργων ἐβάλοντο σοφάς·
ἐνόουν γὰρ ἱδρῦσαι
καλλίστοισι μαθήμασιν ἕδραν, ἐσσομένῳ
λαῷ ποτ' ὄνασιν,
κόσμον ἀκήρατον ἄστει καὶ μέγ' ἀμείνονα πύργων,
κτῆμα δὲ τοῖς ἀστοῖς σωτήριον, ἔξοχον ὄλβου,—
μικροπολῖται ἔσαν τὰ δὲ μήδεά γ' αὖ μεγάβουλοι,—
οὐδ' αὐτοὶ μὲν ἔμελλον ἰδεῖν μελιαδέα καρπόν·
τανῦν δὲ θάλλει γενεὰς μέτα πολλὰς ἄμπελος
ἂν ἐφύτευσαν,
ηὔξησεν δὲ θεὸς μάλα πολλόν· τοιγὰρ σεμνὰν
ὕμνοις εὐφροσύναισί τ' ἄγωμεν ἑορτάν.

στρ . β΄.

Παλλάδος τόδ' ἄλσος ἱερόν, ἂν πατὴρ
ἔξοχ' ἄζεται, ξὺν αὐτᾷ δὲ μήδεται παρέδ-
ρῳ φίλᾳ τὰ παντελῆ·
ἀσμένᾳ δ' ἄσμεναι κάσεις ξυνοι-
κοῦσι Μοῦσαί τε καὶ
Χάριτες εὐφίλητοι·
αἵδε γὰρ τρέφουσι κάλλιστα κού-
ρους ὁμορροθοῦσαι.

ἀντ. β'.

Εὖ δ' ἐὰν σέβῃ τις ἀδάματον σέβας
τῶνδ' ἀπ' οὐρανοῦ τέκνων, τοῦτον ἀσφαλῶς ὁδη-
γεῖ νόος τ' ἔρως θ' ἁγνός,
καρδίαν δ' εὐδία χαρά τ' ἰαί-
νουσιν· Αἴαντα δ', ὃς
κατεφρόνησ' Ἀθάνας,
ῥλάψεν ἅ τ' ἄνοια καὶ φθεῖρέ τοι
νηλεὴς ἀνάγκα.

στρ. γ.

Τοῦ δ' εὖ φρονεῖν καὶ πόλει τί λώϊον;
πρόσω μολεῖν δ' ἐς εὖ ζῆν ἴσον πέλει
ὅσονπερ ἔν τ' ἐπιστήμᾳ πλέον ζόαν ἄγειν
κάλλει τε ποικίλῳ κατ' ἆμαρ αἰεί.
τοιαῦτα νόμιμα δὴ τίει
ἔργοισιν ἁ κουροτρόφος
μάτηρ φιλα· τᾶς τὸ πρὶν γὰρ δρέπουσα σοφίας
ἄωτον χαρίζεται κοινὸν ἐσθλὸν ἔμμεναι,
ἥβαν δ' ἀτάλλει φρενῶν ὀπώραις.

ἀντ. γ'.

Καὶ μὰν σοφῶν ἀφνεός, φθονεῖ δὲ ποῦ;
νοήματ' ἐξερευνᾷ τὰ θεῖα, καὶ
οὔπω φανέντ', ἐν ἔργοισιν δὲ κρυπτα δαιδάλοις,
ἐξηῦρε δὴ ξὺν τῷ θεῷ, τόθεν τοι

πόλλ' ὠφέλησε καὶ καλά.
εὐεργετεῖν γὰρ ἔμφυτον·
νόσων φυγὰς ὤπασεν, καὶ ῥυθμοὺς θεοδότους
διδάσκει τεχνᾶν βροτῶν, καρτεράν τ' ἔριν βίου,
καὶ τὰς χθονός τ' οὐρανοῦ τ' ἀνάγκας.

στρ. δ'.

Ἄλλας δ' ἔτι καλλινάους κρήνας σοφίας ἀνέῳχεν,
τὰν Διὸς ἁρμονίαν ζητοῦσα φαίνειν·
ἀλλὰ τίς ἄν ποτ' ὀνάσεις τὰς ἀπ' αὐτᾶς καὶ λέγοι;
παντᾷ δ' ἀλαθείας φάος ἁγνὸν ἐρευνᾷ,
λάμπειν ἐν σκιαῖς
φαιδρὸν ἄλιον βροτοῖς.
καὶ θύγατρες δ' ἑστίας ταύτας ἄπο πῦρ ἔλαβον,
τηλεπόμποις δὲ στεφάνοισιν ἐπαίνου
νῦν κλέουσιν τὰν φαεννὰν ματέρα.

ἀντ. δ'.

Καὶ μὰν ἔμολον πρὸς ἑορτὰν καὶ ξένοι ἄλλοθεν ἄλλοι
πρόφρονες, οἳ μετὰ τῶν αὐτοῦ τραφέντων,
ὠκεανοῦ ῥόον εἴτ' εὐρὺν πέρασαν, εἴτε που
ταύτας παρ' ἀπείρου μεγάλας, κελαδοῦσιν
δεσποίνας κλέος,
ὄμμα πατρίδος φίλας.
λαμπάδων δ' αἴγλαν ἐγείρουσιν φρένα τερπόμενοι
ἑσπέρας κοῦροι, τέμενος δ' ὑπ' ἀοιδᾶν
φέγγεται καὐλῶν τε καὶ χορδᾶν μέλει.

ἐπῳδός.

Μᾶτερ ὦ κλεινὰ θεόθεν γ' ἐρατεινὰν
ἐκ πάλαι θάσσουσ' ἕδραν,
ἄγχι θαλάσσας ἂν φιλοῦσιν
ἀέλιός τ' ἀνέμων τε βία,
οὐδ' ἑκὰς δισσᾶν πετρᾶν ἠφαιστοτεύκτων,
ἔνθ' ὑπ' εὐδένδροισι βάσσαισιν δροσεραὶ
παγαὶ θέρει ψῦχος πνέουσιν,
χαῖρε ταῖς εὐφαμίαις.
ὡς δ' αἵδε φηγοί, χάρμα Διός,
πολλὰς ἑκατοντάδας ὡρᾶν
αἰὲν ἀκμαῖαι πρέπουσιν,
φυλλάδ' ἀμείβουσαι κατ' ἔτος χλωρὰν
βαφᾷ φοινικέᾳ,
ὣς καὶ σὺ θάλλοις ἐκπρεπὴς παίδων
ἀρεταῖς τροφίμων,
καὶ θεὸς πατρῷος ξυνείη, πότνιά, σοι διὰ παντός,
εὖ δ' αἰεὶ διδοίη.

Commemorative Address by the Honorable David Josiah Brewer, LL.D., Justice of the United States Supreme Court

Presentation to the President and Fellows of Candidates for Honorary Degrees with the Conferring of the Degrees by the President and the Investing of the Recipients with Academic Hoods

The Following Members of the Faculty of the University will Present the Candidates:

George Jarvis Brush, LL.D., Director of the Sheffield Scientific School from 1872 to 1899, and Professor of Mineralogy, Emeritus

Bernadotte Perrin, Ph.D., LL.D., Lampson Professor of the Greek Language and Literature

Reverend George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology

Theodore Salisbury Woolsey, M.A., Professor of International Law

Hymn, My Country, 't is of thee . . . *America*

My country, 't is of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee—
Land of the noble free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
Rapture my spirit thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;

Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,—
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light:
Protect us by Thy might,
Great God, our King.

Benediction by the Reverend Timothy Dwight, D.D., LL.D., President of the University from 1886 to 1899

Commemorative March by David Stanley Smith, B.A.

III. Concert by the Boston Symphony Orchestra, Hyperion Theater, 2.30 P.M.

[The participation of this orchestra in the Bicentennial exercises is due to the generosity of Henry Lee Higginson, M.A., a Fellow of Harvard University]

WILHELM GERICKE, *Conductor* MISS MILKA TERNINA, *Soloist*

BRAHMS	*Academic Overture*
BEETHOVEN	*Aria from "Fidelio"*
LISZT	*Festklänge*
WAGNER	*Prayer from "Tannhaeuser"*
BEETHOVEN	*Symphony in A major, No. 7*

I. Poco sostenuto Vivace
II. Allegretto
III. Presto Presto meno assai
IV. Allegro con brio

IV. Dedication of Woodbridge Hall, 4 P.M.

Prayer by the Reverend Theodore Thornton Munger, D.D., a Fellow of the Corporation

Address by Donald Grant Mitchell, LL.D.

V. Farewell Reception by the President of the University and Mrs. Hadley, University Hall, 5 P.M.

SPECIAL BICENTENNIAL EXHIBITIONS

The School of the Fine Arts — Paintings by John Trumbull and Samuel Finley Breese Morse

The Peabody Museum — Exhibition of Mounted Skeletons of Extinct Vertebrates from the Marsh Collection, and the Newton Collection of Meteorites

The University Library — Documents, Books and Views Illustrating the Early History of the College

The Hyperion Theater — The Morris Steinert Collection of Musical Instruments

LIST OF DELEGATES

Institutions are named in the order of their establishment. An asterisk indicates that a delegate, although regularly accredited, is unable to be present.

Foreign Universities and Societies

University of Paris

Professor Jacques Hadamard

Oxford University

*Right Honorable James Bryce, D.C.L., LL.D.
*Honorable Goldwin Smith, D.C.L., LL.D.
James Williams, D.C.L.

Cambridge University

*Sir Robert Stawell Ball, M.A.
Honorable William Everett, M.A.
John Cox, M.A.

The Vestry of Wrexham, Wales

Reverend William Henry Fletcher, M.A.

University of Padua

Professor Edward Salisbury Dana, Ph.D.

University of Leipsic

Professor Caspar René Gregory, Ph.D., S.T.D., D.D., LL.D.

Glasgow University

*Professor John Ferguson, LL.D.
Professor John Harvard Biles
David Murray, LL.D.
Professor William Lang, Sc.D.
Professor Frederick Orpen Bower, Sc.D.
Professor Robert Mark Wenley, Sc.D., Ph.D., LL.D.
Reverend David William Forrest, D.D.

University of Upsala

Right Reverend Knut Henning Gezelius von Schéele, D.D.

Aberdeen University

Professor David White Finlay, M.D.

Edinburgh University

Professor Frederick Parker Walton, LL.B.

Dublin University (Trinity College)

Thomas Harrison, LL.D.
Reverend Henry Monck Mason Hackett, LL.D., D.C.L.
Professor James McMahon, M.A.

University of Chile

*Professor Doctor Washington Lastarria

University of New Brunswick

Chancellor Thomas Harrison, LL.D.
Professor William Francis Ganong, Ph.D.

Kings College, Nova Scotia

Very Reverend Francis Partridge, D.D., D.C.L.

University of Berlin

Privy Councilor, Professor Wilhelm Waldeyer, Ph.D.

University of St. Petersburg

Privy Councilor, Professor Fiòdor Fiòdorovitch Martens, LL.D.

McGill College and University

*Sir William Macdonald
Principal William Peterson, LL.D.
Professor Bernard James Harrington, Ph.D., LL.D.

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Reverend Professor John Massie, M.A.

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Vice-President Robert Ramsay Wright, Ph.D.

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Queen's University, Kingston

Professor Samuel McComb, D.D.

Syrian Protestant College

Reverend Daniel Stuart Dodge, D.D.

Imperial University of Tokyo

Professor Yeiji Nakajima
Professor Kazuo Hatoyama, M.L., D.C.L.

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Mansfield College, Oxford

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Imperial University of Kyoto

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Professor Ko Kuhara, Ph.D.

The Peking University

Professor Frank D. Gamewell, M.S., Ph.D.

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Professor Mary Augusta Scott, Ph.D.

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Johns Hopkins Medical School
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French American College
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Tuskegee Normal and Industrial Institute
Principal Booker Taliaferro Washington, LL.D.

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Professor Barrett Wendell, B.A.

Connecticut Medical Society
Leonard Ballou Almy, M.D.
Everett James McKnight, M.D.
Gustavus Eliot, M.D.
Henry Louis Hammond, M.D.

American Board of Commissioners for Foreign Missions
President Samuel Billings Capen, LL.D.
Reverend Judson Smith, D.D.
Reverend Charles Herbert Daniels, D.D.
Honorable Samuel Carter Darling, M.A.

American Antiquarian Society
Reverend Edward Everett Hale, S.T.D., LL.D.
Honorable Frederick John Kingsbury, LL.D.

National Council of Congregational Churches

Reverend Frederick Alphonso Noble, D.D., LL.D.
Honorable John Hoyt Perry, M.A.

American Association for the Advancement of Science

President Charles Sedgwick Minot, Sc.D., LL.D.
President-elect Asaph Hall, Ph.D., LL.D.

American Oriental Society

Professor Charles Rockwell Lanman, Ph.D.

Smithsonian Institution

Secretary Samuel Pierpont Langley, Sc.D., D.C.L., LL.D.

National Academy of Sciences

President Ira Remsen, M.D., Ph.D., LL.D.

American Museum of Natural History

Herman Carey Bumpus, Ph.D.

American Historical Association

Honorable President Charles Francis Adams, LL.D.
Alfred Thayer Mahan, D.C.L., LL.D.
Simeon Eben Baldwin, LL.D.

Schools and Academies

Hartford High School

Principal Edward Hawes Smiley, M.A.

Hopkins Grammar School

Rector Charles Heald Weller

The William Penn Charter School

Head Master Richard M. Jones, LL.D.

Phillips Academy, Andover

Professor William Blair Graves, M.A.
Franklin Carter, LL.D.

Phillips Academy, Exeter
Principal Harlan Page Amen, M.A.

Episcopal Academy, Cheshire
Eli Davidson Woodbury, M.A.

Albany Academy
Head Master Henry Pitt Warren, B.A.

Worcester Academy
Principal Daniel Webster Abercrombie, LL.D.

Williston Academy
Principal Joseph Henry Sawyer, M.A.

The Hill School
Principal John Meigs, Ph.D.

Smith Academy
Professor Irving Fisher, Ph.D.

St. Paul's School
James Milnor Coit, Ph.D.
Reverend George William Lay, M.A.
James Carter Knox, M.A.

The Hillhouse High School
Principal John Pearson Cushing, Ph.D.

St. Mark's School
Reverend William Greenough Thayer, M.A.

Eastburn Academy
Principal George Eastburn, Ph.D.

Berkeley School
John Stuart White, LL.D.

Lawrenceville School
Reverend Simon John McPherson, D.D.

Groton School

Reverend Endicott Peabody, LL.M.

Pomfret School

Principal William Beach Olmstead, B.A.

University School, Cleveland

Principal George Daniel Pettee, M.A.

Hotchkiss School

Head Master Edward Gustin Coy, M.A.
Joe Garner Estill, M.A.

Boardman Manual Training High School

Principal Thomas William Mather, M.E.

PART II

REPORT OF THE PROCEEDINGS

OPENING PRAYER

THE REVEREND JOSEPH HOPKINS TWICHELL, M.A.

[Offered at the morning service in Battell Chapel, Sunday, October 20.]

O GOD, eternal God, adorable and holy, fountain of life, Father of mercies, who dost govern all things in heaven and in earth, we praise and bless and worship Thee.

By the breath of Thy spirit there is a spirit in man, and the inspiration of the Almighty giveth him understanding. Let therefore the words of our mouths and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer.

We are strangers before Thee and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding. We bless Thee that as Thy children, under the burden of a mutable and passing life, it is given us to have our refuge and our hope in Thee, the Unchangeable and the Everlasting.

We thank Thee and magnify Thy name for Thy great goodness to the children of men, and above all

for Thine inestimable love in the redemption of the world by our Lord Jesus Christ. We thank Thee for Thine abounding kindness and mercy to us-ward, of which we confess our unworthiness; for our endowment with the gifts of thought and affection; for our endearing relationships; for Thine unfailing parental care over our lives; for the manifold circumstances of our lot which Thou hast ordained for our comfort and happiness.

For our rich heritage from the past we thank Thee; for the good wrought out for us by the travail of those who have passed before; for the legacy of ancient wisdom handed down from generation to generation; for the benefits of sound learning; for the venerable and sacred trusts of liberty and law; for the strong quickening of men's minds in these latter days; for every faithful labor of discovery; for every increase of true knowledge; for righteous enterprise; for consecrated wealth; for gracious charities; for all the real advancements of mankind.

We praise Thee for that wonderful and sublime history of the ages in which we see Thee fulfilling the sovereign purposes of Thy grace, and leading on the day of Thy kingdom. We acknowledge the hand of Thy favor over the whole history of this land of which so many of us before Thee are citizens. Behold! what hath God wrought! In the former time Thou leddest our fathers forth into a wealthy place and didst set their feet in a large room. What protections, what guidances, what deliverances hast Thou vouchsafed unto the nation they founded, from the beginning even until now!

We pray for Thy servant the President of the United States, and for all others whom we intrust in Thy name with the authority of government, that Thou wilt endue them with the spirit of wisdom and integrity. Defend our liberties; preserve our unity; prosper every good work amongst us; restrain every evil work and cause it to cease. May the foundations of our strength be laid in reverence and righteousness.

Heavenly Father, who hast made of one blood all nations of men for to dwell on all the face of the earth, appointing their times and the bounds of their habitation, that they should seek Thee; remember in mercy all kindreds of Thy great family of mankind, with them that have office and rule among them. We beseech Thee to lift up the gates and to open the doors between the peoples that the King of Glory may come in. Before the brightness of Thy light cause confusion and darkness to flee away. For oppression give freedom, and in place of jealousy, enmity, and strife, establish the nations in the fellowship of peace.

We invoke Thy gracious divine blessing on the University within whose precincts we are assembled. With devout gratitude we own the signal favor Thou hast hitherto manifested toward it from the days of its planting. We thank and praise Thee for the long succession of illustrious and good men who have served in its offices of instruction and government, and for the multitude of its sons who have here been qualified and strengthened for the duty of life.

For all still among the living who in former years

have sojourned here, and whose thoughts are ever turning fondly hither, we pray in this hour that wherever in the wide earth they dwell, in youth, in midmanhood, in old age, in joy or in sorrow, in prosperity or in adversity, the divine benediction may be upon them.

May Thy benediction rest also upon the honored guests and friends who, in Thy kind providence, are gathering here at this time to share the gladness and the gratitude with which we call to remembrance the multiplied mercies and bounties Thou hast in Thy loving favor bestowed upon us in all the years gone by. Sanctify to us our fellowship one with another, and the kindling of our fraternal sympathies. Grant that therefrom we may draw new cheer and incentive unto the earnest doing of our work in life.

Lord God of our fathers, we lift up our united supplications unto Thee for this ancient seat of learning, to many so dear, that all coming generations may by Thy continual aid see its advancing welfare and honor, and that in the power and communion of a holy faith, and in the fellowship and inspiration of all noble, wise, and pure spirits, the blessing that is above every blessing may evermore abide upon it, to the glory of Thy great name. And to Father, Son, and Holy Ghost be the praise, now and forever. Amen.

ACADEMIC MEMORIES

THE REVEREND JOSEPH HOPKINS TWICHELL, M.A.

[Sermon preached at the morning service in Battell Chapel, Sunday, October 20.]

Pray for the peace of Jerusalem: they shall prosper that love thee.
Peace be within thy walls, and prosperity within thy palaces.
For my brethren and companions' sakes, I will now say, Peace be within thee.
Because of the house of the Lord our God, I will seek thy good.
PSALM CXXII, 6–9.

THIS burst of affectionate eulogy, so fervid, so majestic, obviously has its spring in a diversity of thoughts, the emotions kindled by which are fused in one overmastering sentiment of benediction. The pulse-beat of great and dear memories is audible in it. Without them such a measureless veneration could not be. It is tremulous with the throb and thrill of a passionate loyalty. It breathes the consciousness of a wide fellowship of that veneration, that loyalty. It vents the heart of a public enthusiasm, of a people's love and longing. It reflects a deep, assured conviction of the identification of its object with interests of the highest range and of a supreme moment. And

with and in all it is penetrated with the gladness of an on-reaching bright hope and expectation.

It is for the reason that it is thus comprehensive of these several elements of feeling that I have deemed it a fitting word from which to take the key and the direction of our thought at this time. For is it not in a communion of Memory, Loyalty, Brotherhood, Patriotism, Hopefulness, that we are drawn into one mind to-day?

I shall be pardoned if, being called to the duty of, in a manner, initiating the feast to which we are assembled, and while as yet our guests are not all with us, I lay somewhat particular emphasis upon it in its domestic aspect and significance; viewing it in this opening hour in the character especially of a family reunion and jubilee.

The predominant import, as we all recognize, of the season to which we have been a good while looking forward and which is now come, is that supplied by Memory. What we are inaugurating is a Commemoration, a solemn festival of Retrospect. We pause to listen to the footfalls of the march of the two hundred years behind us and to consider what they say to us.

Manifold is the office of Memory. It is the handmaid of gratitude, of wisdom, and of hope. By it a light shines out of the past that illumines the present with meaning. The past, alike in its experience and its achievement, is distilled into the present; and from both past and present so linked in the mediation of memory, are divined the fulfilments of the future.

The influences of memory are how large and potent a factor of the associate life of man in every form, domestic, political, religious! The family tree is rooted in the soil of memory. By great memories the life of the Nation is nourished. The Church lives in the inspiration of great memories.

To a peculiar degree, I think; or, at least, in a peculiar manner, do they enter into the life of a community like this, by our incorporation with which we are here and now lifted up into so glowing a sense of fellowship and quickened into such warmth of mutual sympathy and congratulation,—the Academic Community. In that relation, it is true, they include the same elements that constitute the charm and power of other memories; they are closely akin to those that animate the sentiment of Home and Country; yet are they distinguishable by a quality of their own.

Thus, in a fashion peculiar, they, in their wider range, comprehend the history of that intellectual development, that continuous conquest and advance of knowledge with which the rise of civilization and the progress of humanity are identified.

Not all fruitful discovery, indeed, in any field, dates from the place of learning; yet, from the earliest recorded beginnings, the place of learning, Porch, Academy, College, University, has been the laboratory in the crucibles of which the ideas, the principles, that were the original germs of discovery, have, in general, emerged to view and apprehension. Nor is the splendid story of the intellectual achievement of the ages,

in its full scope and extent, in its process, in its ordered sequences, anywhere so compendiously displayed as in the annals of the place of learning, into which, as a necessary incident of its life and vocation, the contents of the mighty volume are compressed.

Two centuries of the world's intellectual onward are to be clearly traced in the record of the life, from its cradle, of this University of ours. Its founders and first teachers were fair exponents of the liberal learning of their day. And whatsoever, from that day to this, through the multifarious labor of study and research in all the earth, has been added to that learning, has in due time been reported here, to be thenceforth, in some shape, embraced in the instruction here given. Which gains, vast, victorious, ever mounting, come therefore into the scope of our present commemoration, and of its thoughts of thankfulness and triumph.

Moreover, as I have intimated, in the panorama and epitome of intellectual advance which academic history presents, the process of it is with unexampled clearness exhibited. Perusing the chronicle of our own past as it stands in the curricula of studies in successive periods here pursued, one can see room ever making in them for that which is new, and can mark the points of its arrival. It is in the conditions of a community set apart to the intellectual calling that the torch of knowledge is most distinctly seen passing from hand to hand, and the vital relation subsisting between the new and the old made manifest. Whereby the memories of such a community are in a peculiar

measure imbued with that just appreciation of by-gone workers and their work which awards them their due meed of acknowledgment and praise.

What each latest generation wins of any knowledge rises on the basis of knowledge before existing. Every fresh conquest of truth is projected on lines of previous conquests. Universally the great debt of the living is to the dead. There is no more stupid a conceit than that which contemplates the past in a self-complacent sense of superiority to it. To account the deficiencies of those of a former time in not seeing what is now seen the mark of their inferiority is as unscientific as it is unfair. They who deem that in themselves the era of a competent intelligence has finally dawned, superseding past eras of narrowness and bigotry, but prove the narrowness and bigotry of their own minds. For, if we may judge the future by the past, their light is destined in turn to pale. "The thoughts of men," says the poet, "are widened with the process of the suns." They have widened and they are to go on widening. Nothing is more infallibly certain than that to the eyes of our succeeding generations we shall appear in those same aspects of deficiency in which our preceding generations appear to us.

It is true, indeed, that the conceit which views the past with contempt has its counterpart in an excess of regard to it that would fasten the yoke of it on the neck of the present. In this living, moving world the keeping of the truth depends on the old making room for the new. They who will not be bound by the creeds

of the past are the real conservatives. We fulfil at once the duty going with the trust handed down to us, and the obligation of loyalty to those from whom it descends, by using the advantage with which it endows us to go on, seeking and expecting to leave a better heritage still, in the State, in Education, in the Church, to those that come after us. But inasmuch as all that constitutes the advantage of which we are beneficiaries is an heritage, it becomes us to give thanks for it with modesty and with humility, rendering to those from whom we received it their dues of honorable, grateful remembrance. It is because, as I have said, the Academic Community in its life keeps step as it does with the world's progress, and is in the way of being maintained in the historic view and consciousness of it, that it is in so marked a degree sensible to the claim of those dues of remembrance and to their appeal.

The retrospect with which our thoughts are now occupied is, to be sure, as the retrospect of such a community, comparatively not a long one. Age is ours only as we are old in a young country. In that relation, indeed, we are old. When Yale College was founded, a few colonies scattered along the Atlantic seaboard were the whole of English America. La Salle's discovery of the Mississippi was then recent. More than fifty years were to elapse before Wolfe would storm the Heights of Abraham. It seems a far distance to those events. Still, in the august sisterhood of Universities, so many of them venerable ere our fathers landed on these shores, we are of the junior

rank. Age enough we have, however, in our two hundred years, to bring out to our view, as we look back, the chain that links the generations of the mind together, and to cause the organic unity of the work of to-day with the work of yesterday to appear,—the yesterday that is near and the yesterday that is remote.

Age enough, too, we have to make us rich in the memories of illustrious and good men who from our beginning, in unbroken succession, have dwelt and labored here. There are shining names among them, bright with the luster of genius and learning, of wisdom and piety, such as are written on these windows above us, and that are our just pride. Many more less famed but not less worthy, who have made this institution their home and who have spent their lives in its service, have been content with the scholar's unobtrusive career and with the scholar's modest usefulness. This ground is hallowed by their contemplative steps. Here was the scene of their patient toil and their achievement. Here, from youth to age, they fulfilled the duty and office to which they were consecrated of awakening in opening minds the love of learning, and leading them into possession of the priceless patrimony of knowledge. Here they diffused the pure, wholesome, elevating, refining influences of their personal character. A noble ancestry they are, and we may well rejoice to be of their lineage.

To them we join in our grateful commemoration the multitude of those who, in a strength of discipline and of a spirit armed with purpose obtained under their tutelage, have passed forth into the larger world with-

out, by great services and successes to earn for themselves the reward of an honorable degree among men; who have ever been ready to hang upon our walls the trophies which in life's battle they have won.

All this wealth of memory, fragrant, gladdening, inspiring, drawn from the historic past, is of the treasure in the reckoning of which our hearts are lifted up in gratitude this day.

Yet that treasure, as we are most conscious of our riches in it at such a time as this, dates from nearer sources than those we have been recounting. It is what the memories set astir by our individual retrospect supply; of which it is quite unnecessary for me, in this presence, to say that they very distinctly have a quality of their own. Nor is it difficult to understand why.

Existing within the compass of the general community, holding its separate place there and engaged in its special pursuits,—a virtual microcosm,—the University, in its tastes, sympathies, occupations, is a singularly homogeneous society. Nowhere else do so many dwell together in so nearly one mind and in the consciousness of it. Though for the most part it is a society marked by the circumstance of continued arrival and departure, though the tenure of its generations is so brief, the *genius loci* remains perennially so much the same that the impress of its experience, abiding with those whom the stream of time has borne farthest away from it, is identical with that left upon those whose participation of it is most recent. It is the impress of

the period of an awakening intellectual interest and of the unfolding of intellectual faculties in the genial atmosphere of a place incomparably pervaded with intellectual influences,—a place the conditions of which make it, as it were, their natural home. Within the doors of the University, comparatively withdrawn from and undisturbed by the outer world's striving and tumult, the mind is for a season secured in the freedom of a converse with the inner world of Thought such as in general it will never enjoy again. The memory whereof must be grateful forever, and a memory by itself, to every one who is so happy as to possess it.

If the vibrations of sympathy with the storied past are of a singular keenness in the place of learning, it is partly because the heart of the life that inhabits it is the heart of Youth. Brief are its generations, as I have observed, and they are all the generations of youth. "The walls of a University," it has been said, "like granite rocks washed by summer seas, are ever being bathed by the ebb and flow of a perpetually rejuvenated life." It is a life the echoes of which, as they come back to us over the years, are those of the joyous voices of youth; a life in which, with all its tasks and with all its songs, splendid dreams are dreamed, lofty ideals shaped, silent romances enacted, resolves of high endeavor formed; a life the very pathos of which, to him who recalls it, is in the brightness of the vision that was suspended above it. Swiftly, oh, how swiftly, sped its flying days and soon were left behind, and the idyl closed; but who is not thankful that in a realiza-

tion of Wordsworth's wish that his earthly days should be "bound each to each by natural piety," those days stay with us as they do, knitting that enchanted past to the care-burdened present, endlessly clothed with power to reanimate in us the spirit of our youth.

It is a life too, by reason of its conditions, fraught with a social felicity that as the mind reverts to it endues it even more potently and magically still with the rejuvenating charm. If entrance into the fellowship of the academic community marks an epoch in the intellectual life, no less signally does it mark the epoch of a new life in the affections. In its participation of a common experience, at the time when the boy, in circumstances of new freedom and responsibility, is passing into the consciousness of manhood, is earliest tasted the exquisite gladness of equal friendship. And the impress of this feature of it outlasts probably all others. It will remain vivid in its original colors when the rest of the picture is faded and dim. How undecaying, how strong, and how sweet the memory of it is, there are many before me who know, and none so well as they whose heads the years have whitened. There is none other quite like it. Among the dearest and tenderest of our recollections are those that here throng upon us, evoking out of the mists of the past the forms and faces and voices of beloved classmates and companions with whom

> . . . in shining days when life was new,
> And all was bright with morning dew,

we walked in happy converse beneath these elms. Their ways in later life we have followed with never-failing interest and sympathy. In their successes and honors we have rejoiced. By the graves of some of them we have wept. But every thought of them, living or dead, is bound up with the thought of this place. And it is in that thought as it is this day with us, that toward the Nursing Mother at whose breast they and we were nourished together, in utterance of our desire for her prosperity, we adopt the language of the old Psalm, "For my brethren and companions' sakes, I will now say, Peace be within thee."

The unchanging power to perpetuate the spirit of youth that resides in academic memories imparts its peculiar character to the loyalty they inspire; makes it the filial sentiment that it so conspicuously is. The first thing that President Garfield did when the public ceremony of his inauguration was concluded, was to turn and, with a whole nation looking on, salute his venerable mother with a kiss. The affectionate, grateful acknowledgment so becomingly in that high moment expressed, dictated by what pathetic recollection we may conjecture, was of the same nature with that in expression of which we confer on this Yale of ours the gracious name of Mother;—as do the sons of like Mothers the world over. It is a beautiful tribute, and as natural as beautiful. It suits with the circumstances and the character of the benefit it symbolizes, and with the fond quality of the lasting recognition of it. In presenting a copy of his great work the "Novum

Organum" to his old College at Cambridge nearly fifty years after his departure from it, Lord Bacon wrote: "All things owe that which they are and their advancement, unto their origins. Since, therefore, I drank from your fountains the beginning of sciences, it hath seemed right to me to return to you the augmentations of the same. And I trust that these our studies will grow up the more prosperously among you, as it were in that which hath been their native soil." So in the full ripening and maturity of his powers, in obedience to a filial instinct and impulse, he turned back to the academic parent that had held the cup of learning to his youthful lips, and testified his deep sense of obligation to her by laying the splendid fruit of his labors an offering of kindness and duty at her feet. It is but natural, I say, and fit, that they who in the charmed air of an intellectual commonwealth, with historic associations weaving a spell over their imaginations, under the tuition of wise and revered masters, and in the genial interchanges of mind with mind, caught their first appreciative glimpse of the wide realm of knowledge, drank their first draught from the rich fountains of literature, were inspired with the ambition and girded with the purpose of manly achievement, should connect whatever portion of success in life is vouchsafed to them with that starting goal of their career, and in distant years and from remotest scenes send back to it their grateful thoughts, and own their debt to it.

Equally natural and fit it is, that the institutions in whose halls they, in their plastic years, were trained,

should feel and claim themselves participators of their merit and their reward. The richest dowry of this University, as of all such, is in the host of her sons scattered far and wide throughout our country and the world, to whom the remembrance of her is one of the dearest things of life, who love to hear her name spoken and who speak it ever with a son's pride and benediction. To most of them it is not permitted to be present with us to-day, but their thoughts are with us, we know; and to them all, we, who in God's goodness are privileged to assemble about the dear old hearth-stone, in this hour send out our brotherly greeting and blessing.

With the loyalty which renders our Alma Mater's welfare and honor an interest so near and precious to us, are bound up other high unselfish allegiances of which our hearts feel and confess the claim. The loyalty of Patriotism blends with it. Not of the cloistered virtues or of the scholar's culture only is the University the school. It is, also, by the proof of experience in the whole course of civilization's advance, the school unrivaled of a lofty, chivalric devotion to the Public Cause. That it could not but be. For of those studies that widen the range of the historic sympathies, that disclose the vital purport of the immemorial world-struggle and movement, under a divine Providence, to have been the development and uplift of humanity, must come that liberal mind which begets the generosity of a public spirit, one shape of which will be the loyalty of Patriotism.

So it has been here. Upon every page of the story of this new nation's rise and progress are ineffaceably inscribed the names of those memorable for their great and noble services to their country, the foundations of whose career were here laid. Taught by the large views here opened to them—especially from the time she came into the fortune of an untrammeled freedom—to apprehend the greatness of her opportunity and the meaning of her prosperity to mankind, in all fields of endeavor on her behalf they have labored and sacrificed, have contributed in counsel and in action to her safe passage hitherto through every emergency, every crisis, of her expanding life, have been constant to her cause in dark and perilous times,—nay, for her sake have stood on the battle's edge, and, not a few, have laid their heads down in soldiers' graves, by their heroic blood sealing a new hope of her perpetuity and of her fulfilment of the glorious promise of her youth.

Surely it belongs to this occasion—and no one present from any land but will freely acknowledge it—that with the quickening, by the inflow of memory's tides, of our sentiment of love, reverence, and duty toward this our academic Mother, should mingle a quickened sentiment of fealty to the Nation of whose birth she was witness, in whose principles of government she has faith, whose glories are her pride, under whose protection she rests secure, in whose destiny she hopes.

As sons of Yale our hearts are this day one in saying: God save the Republic of the United States of America, and send her blessing and prosperity!

Harmonizing with and crowning these loyalties of which I have been speaking, is another, which to-day's memories likewise summon us to renew.

The transport of affection and desire poured out in the lyric strain with which we began ascends to a climax in its closing words: "Because of the house of the Lord our God, I will seek thy good." Associated, identified in the poet's mind with the city of his love, clothing it with a supreme worth and grace in his eyes and with a supreme title to his veneration, is the historic, holy sanctuary in its midst, where the Divine Name is written. On that wise, in the light of an association essentially the same, is filled up to us the measure of the meaning of the retrospect now engaging our thoughts.

It was, as all know, to the sense of the universal paramount importance of the spiritual factor of life, conjoined with the conviction of the virtue of liberal learning to conserve and replenish it, that Yale College owed its origin. The Founders were of comparatively humble degree in their time; but they were distinctly representatives of that type and order of men appearing in all times, who, because the immaterial is more to them than the material, and the eternal more than the temporal, and things unseen the supereminent substantial realities; who, because their minds, in the liberty and power that ever go with the positive, move in the great affirmations of a faith that believes in God and therefore believes in man, have been from first to last humanity's foremost lovers, leaders, benefactors; have achieved

the principal part of all best worth doing and daring in this world.

The views and ideas with which they were penetrated have held their ground in this institution from its planting. Here from generation to generation the daily sacrifice of Christian worship has been offered. Here with all other teaching, inculcations of the truth that is for the soul's obedience, and that is the consummate wisdom, have been mingled. These precincts, as an English laureate sang of the towers and aisles of old Cambridge,—

> Are haunted by majestic Powers;
> The memories of the Wise and Just,
> Who, faithful to a pious trust,
> Here, in the Founders' spirit sought
> To mould and stamp the ore of thought.

They who have here sat in the chair of instruction have been confessors of the Lord and Master whose name is above every name. What rare, saintly spirits have always been among them, through whose counsels and the radiations of their silent influence evil was rebuked, temptation resisted, every worthiest motive encouraged, noble purposes fostered, and faces set toward the true goal of life! In what services and sacrifices for mankind, in what labors for all causes of truth and righteousness, in how many careers shining with the light of love and pity have the high consecrations of young hearts here made issued in the two centuries behind us! Thank God for them all! And, by

His blessing, may that same incomparably most excellent fruit be forever borne of the education here received!

My Brethren: the chief significance and the glory of learning as learning is in its immaterial, intangible product. The conquests of science have their primary value in the widening of the horizon of men's thoughts. Every great discovery marks the epoch of a larger, freer mind. In the advance of knowledge, with and by, and above all else that comes, comes a fuller statured man. But manhood rises to its true height in the supremacy of the moral and spiritual elements, in the transmutation of knowledge and truth into right character. But of the knowledge and truth that in its own nature, and in our nature, is of surpassing effect toward that result, He is the Fountain and Revealer supreme, who, without dispute the sovereign figure in the records of human life, is, with practical unanimity by the whole most advanced, most aspiring section of mankind, confessed the representative of the best possibility and hope of our race: Jesus Christ. He is The Man. He named Himself the Truth.

From the truth He taught, from the truth He was, has certainly proceeded a force of matchless potency to awaken, expand, and invigorate the human intellect and the human spirit. What beside has imparted to the thoughts of men so sublime a scope and range, what beside has invested the situation of life with such largeness and grandeur of meaning, as His word proclaiming the eternal verities, whereby, in the midst

of our mortal days and under these shadows of time, we are taught to pray: "Our Father, which art in heaven, . . . Thy Kingdom come"? He has filled life in all its diversities of condition with idealisms the most exalted, the most pure; and has redeemed its littleness with the pledge of an immortal hope. From the sense of God, from the sense of man, from the conscience of duty, from the vision of things to be, inspired by Him, the best in the past, the best in our past, has come. And this, the education, the culture, that is worthy to be called liberal must freely recognize. Shall we not recognize it as we stand to-day upon the threshold of the future? It is a future full of hope. We do not, we cannot, doubt that it will see greater things and better things than have yet been seen. The golden age lies not behind us, but before. Taught by the prophets of science and of religion both, we believe that this is a sound and good universe, and that the thing that is coming in it, and ever coming, is the Kingdom of God.

Thrilled with the consciousness of a sublime, stupendous movement going on all around us, we seem to be breathing the air of a wonderful new day at hand. We look forward to it with an immense, triumphant expectancy. What shapes its unfolding life will take, we cannot foretell. The minds of men, in the operation of those vital principles by which their thoughts are ever enlarged, reinterpreted, revivified, will certainly, as hitherto, strike into new molds. But there is much that we know will not be changed. The great moral

truths will abide, immutable oracles of guidance into whatsoever is pure, lovely, and of good report. The view of the world and of life enunciated in the grand simplicities of the Lord's Prayer will not be superseded. The coronation glories of Faith, Hope, and Charity will endure. And Christ will abide, "the same yesterday, to-day, and forever," the world's Light, Law, Leader, without peer. As in the time past He has been the source omnipresent of the choicest of the innumerable rich blessings here partaken, so we may joyfully believe He will be in time to come.

To Him, then, above all, in the kindling of our memories and our hopes,—to Him, Divine Son of God and Son of Man, Teacher of Teachers, are honor and gratitude this day due; and, therewith, a new dedication of this Ancient Foundation to that Christian service to which in the beginning it was dedicated, to those Christian aims, most noble and most ennobling, which it is the highest calling alike of institutions and of men to pursue.

YALE AND THE KINGDOM OF GOD

THE REVEREND NEWMAN SMYTH, D.D.

[Abstract of sermon preached in Center Church, Sunday, October 20. As it was delivered without notes, only a brief summary is possible.]

One generation shall praise thy works to another. PSALM CXLV, 4.

IN the opening of his discourse Dr. Smyth referred to the fact that at a town meeting which was held in New Haven in September, 1684, an officer of the First (Center) Church, in asking the town to unite with the church in their selection of a pastor, used these words: "God is about a great work in the world, and hath guided Mr. Pierpont to preach those things which are suitable." As a part of that great work in the world we may regard the founding of Yale College; and among the suitable things of Mr. Pierpont's ministry was his work as one of the founders of Yale. He was permitted to see realized the idea of a collegiate town, which was one of the ideals of Mr. Davenport when he first preached to our forefathers on this shore. In an early communication to the magistrates he urged

that "a small college, such as the day of small beginnings will permit, should be set up in New Haven." In our historical window in this church, behind the mother and the child, and besides the magistrate and the preacher, we see also the fair face of the scholar with his book. The exercises of Bicentennial week begin worthily on the Sabbath day because we would keep in perpetual memory the religious origin of the College; and in view of its whole history we may gratefully and reverently consider this day the place and part of Yale University in the kingdom of God. Yale has had part in the great work which God is about in the world, and is itself a part of that great work.

Dr. Smyth said that his immediate object was not to review the past, or to recount, as might gratefully be done, the contributions which the Church had made to the College; but rather, facing the present in the best spirit of this great past, to inquire how the historic place and part of Yale in the work of God in the world may be kept.

I. In straightforward pursuit of its own work. Dr. Smyth remarked that no man can fill his own place in the kingdom of God by seeking to do another man's work. Fidelity of each thing, from the least to the greatest, is a first law of nature's order from the molecules to the constellations. The same law obtains of institutions. Yale is to have its part in the larger purpose of history first by having an eye single to its own

proper work. It is a teacher of laws; but not a political organization. It is a master of science; but not a bureau of employment. It is an authority in morals; but it is not a police court. It is a servant of the living God; but it does not have a religious propaganda.

II. In a reverent liberty of investigation. Academic liberty has not been gained without conflict, it has been won for us at great cost. Yale's ecclesiastical liberty, its religious freedom even from the churches which cherished and honored it, was secured during President Clap's administration. It was once held, and an eminent member of the New Haven bar argued with much cogency, that under the laws then existing Yale was religiously still under the jurisdiction of the First Ecclesiastical Society of New Haven. Dr. Smyth dwelt upon the fact that we now have in every department liberty of investigation; but the real question is, How shall we make most worthy use of our liberty? The Congregational clergymen who have chosen a reverent layman for the President of the University can be trusted to maintain academic liberty; but such liberty should not be held lightly, or used with trivial speech; it is a sacred thing; abuse of it is worse than a mistake; it is a sin against the Holy Spirit of our liberty.

III. In a noble passion for truth. There are a few great human passions, such as the love of a man for one woman, the little child's sense of justice, a man's

hatred of evil, or a patriot's devotion; and among these great and ennobling passions belongs the passion for truth. Dr. Smyth proceeded to describe what this passion has wrought in history: it has been an architect and an iconoclast; it has built great creeds and it has burned them up; it has called forth grand uprisings of peoples, led hosts to battle-fields and solitary martyrs to the flames; it has been one of the great historic forces; and it has kept burning the light of many a lonely life in its vigil and dream. Not to feel this passion for truth is ignoble. Without it criticism, literature, art, scholarship, are without light and leading. It was a former professor of Divinity in Yale who once said in his class-room: "Follow truth, though it takes you over Niagara." In this great passion Yale is to keep its heritage.

IV. In an intelligent sympathy with life. No thinking can be profoundly true, if it be thought held apart from life. Scholastic lore may be gathered without communication with the movements of human life; as a landscape may have in it mere pockets where a marshy pond may lie surrounded by the reeds and with no outflowing stream, deep it may be, but stagnant; true wisdom will be living sympathy with the thoughts of men's hearts, a pure wisdom overflowing into the world's life; the College which possesses it will be more like the lake among the mountains, itself kept full from its own pure springs, and the stream flowing which sets in motion the humming industries of the valley. Our New

England colleges, in their origin and through their unfailing influence, belong to the people, and to the life of the people. Their great teachers have been citizens as well as scholars. The renewed interest in civics, and the preparation of youth for active and influential part in human affairs, shows that in this vital element Yale will save her life as she loses it in the life of the world.

V. In a profound optimism. Ultimate optimism is an element of vital power in a thoroughly educated faith. There was only one pessimist among the first disciples of the Master; he was that man who could see no future good in the waste of ointment, and who went out and hanged himself. Cynicism and civic pessimism have no place or right in a New England college which is worthy of the magnificent faith of its founders. It is not the spirit of Yale.

It is a grateful task to enumerate these particular elements and virtues in the power of which an educational institution is to fill its place in the great kingdom of God, because we who are here upon the ground, and who have best opportunity to know the ideas and forces which are guiding and working out to still larger issues the life of Yale, can also best bear witness that in all these respects the spirit of her worthiest history now rules and reigns in Yale. Fifty years ago, at the celebration of the one hundred and fiftieth anniversary of the College, President Woolsey declared, "There are no seeds of decay in her." Scrutinizing, criticizing,

loving her, we who know her best may say to-day, with President Woolsey's assurance, "There are no seeds of decay in her." At the same time, in the middle of the century just completed, a German historian, the saintly Neander, in an article in which he reviewed the tendencies of the first half of the century and wrote of the conflicts of the coming years, used these discerning words: "As we need supremely love, consuming all egoism, to the Redeemer who gave Himself for a sinful humanity: so, among the cardinal virtues which serve love, we need, above all, manliness and wisdom." Manliness and wisdom,—these have been Yale's heritage, and these are Yale's hope.

SCHOLARSHIP AND THE STUDY OF GOD

THE REVEREND JOSEPH ANDERSON, D.D.

[Sermon preached in the United Church, Sunday, October 20.]

Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord. JEREMIAH IX, 23, 24.

THE general impression among writers on the Book of Jeremiah is that the prophet refers in this passage to circumstances actually existing and declarations previously made by him. One of them connects the saying with the passage that immediately precedes, which he interprets as a description of the overthrow of Jerusalem, and regards this as a warning and an appeal based on that disaster: "The three things," says this writer, "on which men most pride themselves are shown to have proved vain. . . . To men in such a strait God alone remains. This, then, is the prophet's remedy for the healing of the nation." But in Professor R. G. Moulton's recent edition of the Scriptures—"The Modern Reader's Bible"—I find a quite differ-

ent view of the words. They are regarded as "a prophetic sentence or epigram." The literature of books, we are told, "was preceded by a grand floating literature of oral speech, portions of which were worked up by the later authors into the poetry which has been stereotyped into books." In this floating literature of oral prophecy were short utterances, complete in themselves and suitable for passing from mouth to mouth, which were used by prophetic authors in connection with their own compositions. In his introduction, however, Professor Moulton credits the saying to Jeremiah himself, for he speaks of him as "the prophet who has left us this as the most sublime of his many sublime sayings."

If we accept the saying as an independent utterance, isolated, complete in itself and stereotyped, a study of the context or of whatever "situation" may thus be brought to view will give it no added significance. But at the same time we cannot doubt that the passage recognizes and reflects existing conditions in the life of the Jewish people as the prophet saw it. In that life — the manifestation and fruit of a decadent civilization — there were conditions that called out this threefold protest and warning, this impressive counsel and exhortation. It is a protest and warning, first, against pride of wisdom, or, as we should say to-day, pride of learning or scholarship; secondly, against pride of strength, including the strength of the athlete and that of which a man is conscious when he represents in his person military organization; and thirdly, pride of

wealth, whether it be the individual's pride or the class pride which develops so easily in a life of luxury. And the prophet's exhortation is that these things be not allowed to take the place in men's thought and affection that ought to be filled by the thought of God and the love of God and His ways.

The nation, we must remember, was a nation prone to idolatry — to the worship of foreign gods and the adoration of images. The evil habit called forth from the prophets a perpetual protest. But these things were not Jehovah's only rivals: those inspired teachers saw that these other things — these things in which men gloried who were never guilty of image-worship — were the most dangerous rivals of all, drawing men away from God, enlisting their ardor, developing their vanity, and filling them with a proud satisfaction. It may be a new thought to us that the Jewish people at this stage of their development were under the sway of such influences, but undoubtedly they were. And compared with the wide-spread and absorbing idolatry of wisdom, of physical force, and of wealth, the idolatry of images was a matter of little moment.

Now I ask you to observe that this condition of things which existed in Jerusalem and Judah in the days of Jeremiah has existed in connection with all the great civilizations. You find it in Assyria, Judah's chief enemy at this time; you find it in the earlier and the later Babylonia; you find it in Egypt. Coming down the course of time into realms more fully known, you find the same conditions developed in

Greece and Rome. Idolatrous nations these, each with its crowded pantheon; but we see in each and all of them the great mass of men absorbed in the worship of power or the worship of wealth or the worship of learning. One of these objects may have been predominant in one nation and another in another, or one at one period and another at another period, and there are exceptions which cannot be recognized in a wholesale statement; but with most of those who hear me the statement as I make it will bring to mind groups of facts that sustain and justify it. And if all this was true in the ancient world, it was true, I doubt not, during the long medieval period.

And how has it been in our modern life? I would not lay stress on the prophet's perhaps unconsidered classification, but it seems to me that a careful survey brings to view multitudes of men taking delight in physical force, as developed in the individual or in the military or naval organization, and other multitudes taking delight in wealth or in the chase after it, and still other multitudes taking delight in study and research, some along historical and philosophical pathways, but most of them in the wide realms of nature and society. And their absorption in these things, let us observe, seems to involve, to a very large extent, the exclusion from their thought and life of things divine.

The late John Fiske, in describing the evolutionary process as applied to man, tells us how "step by step in the upward advance toward Humanity the environ-

ment has enlarged," and how "every stage of enlargement has had reference to actual existences outside." "We see," he says, "the nascent human soul vaguely reaching forth toward something akin to itself not in the realm of fleeting phenomena but in the Eternal Presence beyond." It is an ethical process, he says, and the theater where this process is destined to reach its full consummation is the unseen world: "The human soul has been rising to the recognition of its essential kinship with the ever-living God." Of course no Christian believer who is also an evolutionist can doubt the truth of this statement as bearing upon the entire life of humanity. Taking into view the whole prolonged process, we must put this construction upon it. But when we enter the domain of "advanced civilization," as it is called, Fiske's statement seems somehow no longer to hold good. Whatever the explanation may be, the human soul that has been rising so steadily through the ages to a recognition of its divine kinship does not continue on its upward course, but loses sight of God, cares not to know Him, ceases to think of Him, and becomes engrossed instead with the perishable things of a materialistic life. I say this not as a universal statement, but as true upon the whole. Granting that the religion of the earlier times had in it a large element of superstition, to say nothing of what may have been worse, do we not feel, nevertheless, that it was stronger and deeper and more abiding and more full of God than the religion of to-day? Is not the Christendom of to-day—so rich in its philanthropies,

so responsive to the idea of brotherhood—less religious, in the strict sense of the word, less spiritual, less concerned with that unseen world of which Fiske speaks so impressively, less occupied with God, than the Christendom it has superseded? Look at the nations of western Europe, or at our own nation, and tell me what they glory in. They glory in wealth, they glory in power—perhaps I might say in brute force—and they glory moderately in science; but do they glory in knowing God? do they take delight in the thought of His righteousness and loving-kindness? It is quite possible, by changing the point of view, by gazing upon one set of facts rather than another, to get a somewhat different impression; but I am convinced that my estimate is upon the whole correct. At all events, there are multitudes in our modern life, even as in the past, who stand in great need of some such warning and counsel as that which the ancient prophet addressed to his people.

If, in obedience to the natural suggestions of this bicentennial season, we should interrogate the records of the history of education in regard to this matter, what would the answer be? Let us look more especially at the history of Yale College. It would be superficial to lay stress on the fact that the College was established by a company of Christian ministers; but it is worth while to observe what the purpose of the founders was. The charter of 1701 gives expression to their "zeal for upholding and propagating the Christian religion by a succession of learned and orthodox men." They think

of the coming School as a place "wherein youth may be instructed in the arts and sciences, who through the blessing of Almighty God may be fitted for public employment both in church and civil state," and they speak of the work as "so necessary and religious an undertaking." Without resort to other and more explicit statements, we may say that as religion was prominent in the thought of these men, so was it conspicuous in their educational scheme. The liberal studies of the earlier days, it has been well said by a Yale professor of to-day, "had no mere utilitarian aim, but trained men for the achievement of virtue and immortality."

Now we are all agreed that during the two hundred years that have passed since the Collegiate School came into being, a vast advance has been made in almost all respects. These days of celebration will be spent in hearing the story and contemplating the results of our progress,—not only our visible achievements, but our gains in educational methods, in morals, and in manners. It would be absurd to doubt for a moment that the improvement has been great and genuine. Our curriculum—to fix attention upon one of the most significant facts—was then narrow, and it is now broad. In our mental range and in the scope of our influence we were then provincial; we are now cosmopolitan. But what shall we say of our progress in things divine? We have seen that these had a large place and found strong expression in the early life of the College: do they fill a place proportionately large in the curriculum, in the continuous interplay of thought, and in the intellectual

life of the University, to-day? Whatever our morals and manners may be, does God hold as large a place with us as that which God held in the thought and life of the founders and their immediate successors? Our conception of God's character has doubtless improved in nobleness and beauty, but is the God whom we believe in reckoned upon and reverenced by us as was the God of our predecessors by them?

My answer to these queries is this: That the two things that dominate our University life to-day are athletics and scientific research, and that the University course, so far as it is pursued with reference to the life that follows, is shaped for the securing of worldly success, which means the amassing of wealth. If the strong man—the athlete—does not to-day glory in his strength, his fellows certainly do it in his behalf. If the wise man—the student of science—does not glory in his wisdom, he certainly delights in the search for it. And as these men, in the glow of youth, look out beyond campus boundaries and beyond commencement day, they find on every hand the rich man glorying in his riches and the great busy world struggling upward for a place beside him. They can hardly resist the feeling that the one course to be pursued is the course that helps them in that struggle, and if any voice is borne to them from that busy outside world, it is a voice conveying the message that worldly prosperity is the highest success. Those who look not at the things that are seen, but at the things that are unseen, are apparently no more numerous, in proportion to the

great mass, than they were in the summer time of the ancient pagan world.

What we find to be true here at Yale we find everywhere else. Whether the responsibility rests with its nucleus of Congregational ministers, or otherwise, certain it is that change has taken place here more slowly than in some other quarters. In most of our colleges the movement toward a purely materialistic course of studies has been steady and strong. It has been a movement from narrowness to breadth, but it has been kept within earthly and material limitations. More and more attention has been given to the strictly secular sciences, and more and more attention to the physical man, and the outlook has continually been upon the outlying world as a field in which to fight for wealth. Easy explanations offer themselves, as, for example, that our modern athletics are a reaction against mediaeval asceticism perpetuated in Puritanism and Methodism, and that our devotion to natural science and to trade is the inevitable fruit of modern methods, in combination with a few great inventions and discoveries. But whatever the explanation may be, does not the situation, as it lies spread before us, viewed even with the eyes of the optimist, justify and call for the reiteration of the prophet's warning: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth God."

I can think of various replies that may be made to

this contention of mine, but the most comprehensive and the most modern is that which brings into view the oneness of the secular and the religious life. I refer to that conception upon which so much stress is now laid, which would ignore or blot out the great gulf that has so long existed in men's thoughts, and for which the Church is so largely responsible, between religion and the secular life, and would ignore it or blot it out in the interests of real religion. Undoubtedly this is the right conception. Undoubtedly it is a conception that will prove to possess great fructifying power. In the religious work and religious experience of the future the secular life must be reckoned in, as it has not been in the past. We must extend our religious feeling, our sense of duty, our purpose of consecration, to the things of this world, to the routine work of life. We have in fact begun to do so, and the change already accomplished will be looked upon by some as an explanation of this seeming decline of godliness in this modern time. That an extension of our range of vision, from the religious point of view, has already taken place is certain; the line of separation between religion and the secular life has already been broken over; but in order that this may be in the interest of religion rather than of increased secularism we must make sure of a deep and abiding godliness—a quick recognition of the living God and a broad conviction of his claim upon us.

What the late President Walker, of Harvard, once said of the physical sciences may be said of the secular

life as a whole: "The principal, if not the sole danger religion has to apprehend from the physical sciences," said he, "is to be found not in the sciences as such, but in the fact that they are apt to take up and engross the whole mind. A man may become a mathematician or a naturalist and nothing else, just as he may become a lawyer or a merchant or a mechanic and nothing else,—that is, to the forgetfulness or at least to the serious neglect of other cares and duties, and especially of his own social and moral and religious culture." It is a danger that must always exist; so that if the gospel of the future is to be a "gospel of the secular life," we must listen with deepening reverence to the prophet's appeal: "Let him that glorieth glory in this, that he hath understanding and knoweth me, saith the Lord."

Thus, then, on the threshold of our bicentennial celebration, and with my eyes upon the near future of our University life, I make my plea for the study of God. But does not that mean theology? Yes, I make my plea for "theology." We are told that there are signs of a return to this. But if so, are they not mostly limited to ministerial or at any rate ecclesiastical circles? Taking the world of scholars and thinking men into view, does not the mere suggestion of a plea for theology impress one with its hopelessness? Yet, brethren and friends, how much room there is for it! Now that we are learning how to use the Bible, are emancipated from the limitations put upon us by theories now outgrown concerning the nature and range of its authority, how free we are to approach the study of

God with new zest and new exhilaration! And now that we are learning that the last word of science is a cry for something more, that it bends to listen for some voice from the great Beyond, how imperative is the duty of reëntering the realm that has been closed to so many, and to stand there with "open eyes" that "desire the truth"! And how vast a realm it is! and to what heights is the man led on, and beside what depths does he stand, who once enters it with serious purpose! The study of God—what questions arise at the mention of it! The nature of his personality, the interpretation of his attributes in human terms, the creative process and its laws, the divine immanence, the divine transcendence, the methods of revelation, the relation of God to human freedom, his responsibility for evil, his capability of suffering—old, old questions, yet ever new and forever alluring, and presenting so different a front with the change from age to age of man's point of view. We speak of the old collegiate curriculum as narrow and the modern curriculum as broad. But from the point of view suggested by our text, how narrow is the broadest, however modern it may be, in comparison with that which includes a real study of God. In the one we content ourselves with the stars, or perhaps the animalcula; in the other we reach out eagerly and reverently, as immortal spirits may, to the Infinite.

Yes, I make my plea for theology; but for theology not alone in our divinity schools and our pulpits, for theology in the thinking of the people. I do not have in view an elaborated, systematized, tritheistic theology,

like that of some past periods,—a theology running out so easily into meaningless and evanescent details, an intellectual mechanism resting as an incubus upon mind and heart, belittling rather than enlarging in its effect; no, but a face-to-face study of God—the sacred task and the sublime privilege of the every-day man who studies at all. It is a study for which time may be rescued from the multitudinous petty engagements of business and housekeeping and pleasure-seeking; for which a sweet and quiet place may be made in the most crowded life, when one becomes possessed of the ancient poet's conception, "Acquaint thyself with Him and be at peace." And the reward is not peace alone, but much more than that. "God's revelations," some one has said, "are never ended. The elements of truth may be as changeless as the nature of man, but new combinations of those elements, both in Christian ethics and Christian theology, have the charm and novelty of fresh communications from the spirit world." We do not forget how all-sufficient, in an all-important respect, is the revelation of God in Jesus Christ; but it is still true that God is forever revealing himself, and we need not let any revelation of the past, however sacredly enshrined in book or symbol, close our eyes to the revelation perpetually taking place in the cosmic process and its countless details, in the ongoings of history, including the progress of thought, and in the holy of holies within us. A modern novelist recalls an ancient monkish legend, which tells "how, in the days of King Clovis, a woman old and miserable, forsaken of

all and at the point of death, strayed into the Merovingian woods, and lingering there and harkening to the birds and loving them, and so learning from them of God, regained, by no effort of her own, her youth; and lived, always young and always beautiful, a hundred years; through all of which she never failed to seek the forests when the sun rose, and hear the first song of the creatures to whom she owed her joy." It is thus that the study of God may bring not only "peace," but an immortality of youth and beauty.

We are summoned to a study of God. This as a necessary condition of knowing him. But now let us observe that any knowledge of God we may aspire after will be of but secondary value—will at all events fall far short of the ideal suggested by the text—unless the ethical element in the divine nature is included in our search. "Let him that glorieth glory in this," says the prophet, "that he hath understanding and knoweth God," and he immediately proceeds to the attributes which this knowledge shall be concerned with: That God is a God who exercises loving-kindness, judgment, and righteousness in the earth, and who takes delight therein. It is said by some that the "understanding" here spoken of means "the spiritual enlightenment of the mind," and the "knowing" means "the training of the heart to obedience." Of course we cannot with certainty import any minute interpretations into the prophet's glowing words, but it is plain enough that the conception of God presented here is an ethical conception. We are to know him as the right-

eous and benevolent Governor of the world and Father of men, and it is to such a God—to no less a God than this—that we are to give a place in our thinking and our life. This means, first of all, an intellectual recognition of God as a moral being. But it means more than an intellectual recognition; it means a spiritual experience: "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." And as soon as we have mentioned this—as soon as we have touched this matter of spiritual experience—we have reached the problem of problems, How to be spiritual in such a life as ours—how to be godly and thus become godlike. This Jeremiah, in one of his prophecies of restoration, paints such a picture as this: "I will put my law in their inward parts, saith the Lord, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall no more teach, every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them; for I will forgive their iniquity, and their sin will I remember no more." But in life as we find it this God of grace does not seem thus to assume the responsibility, and the problem reasserts itself, How to be spiritual and to bring our fellow-men thereto. There is much said about it, in many pulpits and in some Sunday-schools and in a few homes, but the question remains, How to bring the young athlete, the young scientist, the young merchant, the hoary investigator, the self-satisfied millionaire, the overbur-

dened workingman—how to bring the great mass of men to-day face to face with the Infinite, and hold them there until a sense of the divine reality is developed and permanently established in the soul.

Among the published sermons of Bushnell is one entitled, "The Capacity of Religion Extirpated by Disuse." He speaks in it of "the neglect of the higher talents of our religious nature, and the over-activity or overgrowth of the other and subordinate talents," and speaks again of "that conceit of opinion, falsely called philosophy, which grows up in the neglect of God. The word of God," he says, "looks on this with pity, calls it folly and strong delusion, as if it were a kind of disability that comes on the soul in the gradual loss or extirpation of its higher powers." There are those who feel that some such experience as this must have befallen the mass of men in Christendom to-day; and there are others who insist that however the case may have been a while ago, to-day it is altogether favorable; that men are thinking and talking about religion—everyday business men—as never before unless in times of special religious revival; or that if they do not talk much about it, there is good evidence that it occupies their thoughts and weighs upon their spirits. I suppose this is largely true. But what is the significance of their thinking? What is the moving cause? Sentiment and curiosity? or something more profound? Do they seem religious because they are curious about the unseen world, or anxious in regard to the continuance of life after death, or unsettled on questions of retribution? Or

is there a real return to the recognition of a God who hates wrong, who demands righteousness in the individual, justice in the community and the nation, loving-kindness in all? What is the attitude of these religious persons toward the ten commandments? What are they doing to secure the sway of God in human lives and institutions?

Whatever the present conditions may be, one thing should be clear to us to-day, that the great function of a University is to develop and send forth the right kind of men, who shall carry forward in the best way the work of the world; and that this means men who shall do the world's work not godlessly, but with perpetual conviction of God's presence and perpetual reference to God's claim. A University should therefore send forth not men of business alone, to produce wealth, nor strong men alone—vehicles of physical force—nor men who are scholars only—instruments of research, purveyors of systematized knowledge—but "prophets" also; by which I mean men who are in fellowship with the unseen world and can bring other men to look it in the face and to find therein a God who delights in righteousness and loving-kindness. Jeremiah, speaking of his "call," says, with a profound appreciation of its meaning, "The Lord said unto me, See, I have this day set thee in charge over the nations and over the kingdoms, to pluck up and to break down and destroy and overthrow; to build and to plant." "What do these solemn words mean?" asks a recent expositor. "Surely this, that it is not the necessary result of certain physical

laws when an institution or a dynasty or a people is overthrown or perishes. The forces of nature are but ministers of Jehovah, 'fulfilling his word.' The one absolute Power in the universe is God's 'wisdom,' or thought or purpose or word. Between this great Power and ordinary mankind the prophet is a link; he has in a certain sense to coöperate with God, by pronouncing words which are in a secondary sense forces.

> 'T is not in me to give or take away;
> But he who guides the thunder-peals on high,
> He tunes my voice the tones of his deep sway
> Faintly to echo in the nether sky.
> Therefore I bid earth's glories set or shine,
> And it is so; my words are sacraments divine.

The prophet, my friends, the man who possesses this consciousness of power which Jeremiah possessed, who recognizes God as a perpetual providence in the world, the source of all true righteousness and love, is more needed to-day than ever before.

It has recently been said of him who so honorably bears the title of "pastor emeritus" in this United Church, that a "fortunate capacity for reconciliation to the mysterious and awful order of the world has been his—a capacity for the quiet and religious acceptance of the inevitable in human life." This we might perhaps say of a non-Christian stoic. But the writer immediately adds: "Where so many great souls have seen only hard, pitiless fate, to him as a disciple of Jesus Christ it has been given to see and to feel the will of

his Father in heaven." Ah, that is the "prophet" again, in another guise; and that is the kind of man the world needs to-day—the man who can transmute fate into fatherhood, power into love. Such an one also, I may add, was he upon whom this sorrowing nation recently fastened its gaze, following him through the quiet triumph of a noble death, and reminded thereby, as perhaps never before, "of the enduring fabric of the life of man." We must have such men,—not alone in our theological schools, but in the realm of science, in the world of trade. Let our universities shape them and train them and send them forth, to lift up the standard of the Spirit, to do battle with the mad commercialism, the tyranny of caste, the intense selfishness of our time, and to proclaim in a language all men can understand "the everlasting reality of religion." It is only the hopeless pessimist who can doubt that this divine task will be grandly accomplished.

The good John Woolman, a century ago, writing his name in a list of ministers and elders of "the people called Quakers," added the following memorandum: "As looking over the minutes made by persons who have put off this body hath sometimes revived in me a thought how ages pass away, so this list may probably revive a like thought in some, when I and the rest of the persons above named are centred in another state of being." To what conclusion and what holy purpose does this lead this man of God? "The Lord," he immediately adds (and let us understand that it is by no means a *non sequitur*), "who was the guide of my

youth hath in tender mercy helped me hitherto; he hath healed me of wounds, he hath led me out of grievous entanglements, he remains the strength of my life; to him I desire to devote myself in time and eternity." The suggestion that came to John Woolman, is it not the suggestion of such a celebration as this? "Looking over the minutes made by persons who have put off this body" is certainly the task of not a few in preparing for great anniversaries. Does it revive in us who participate therein, as it revived in Woolman, the "thought of how the ages pass away"? And will *our* records, in their turn, produce a like impression on others in some far-off time? "The thought of how the ages pass away"! Let it lead us, dear friends, as it led that forgotten saint, to a clear recognition of God,—of God as our guide in the past, our strength and delight in the present, our hope for all the future. And so, let our prayer be: Lord of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

THE OLD FAITH AND THE NEW KNOWLEDGE

THE REVEREND WALTON WESLEY BATTERSHALL, D.D.

[Sermon preached in Trinity Church, Sunday, October 20.]

Your old men shall dream dreams; your young men shall see visions. JOEL II, 28.

AS the sons of Yale gather to do her homage on her two hundredth anniversary, around her stately structures two tides of life, an outsetting tide and a refluent tide, meet and interflow. The refluent tide brings to her festival a host of men from the stretch of the Republic between the two seas. All of them bear her mark. Many of them have carried her colors to high places of trust and dignity. This Bicentennial Celebration declares in striking spectacle not only the antiquity, but the vitality of Yale University, her range of intellectual motherhood, her power to evoke love and fealty, her wide and penetrative touch on the trained manhood of the nation.

The confluent tides of life around this ancient drill-camp and arsenal of thought, this anniversary week,

suggest the theme with which, in the discharge of the honorable duty assigned me, I stand in this place: The Old Faith and the New Knowledge; the confluent Tides in the Thought of To-day. There are pages in the early history of Yale, not unrelated to my theme, which show that this historic parish fittingly has a part in this august commemoration.

Yale College was founded by men whose strenuous theology, toughened on English battle-fields, created in the New England of 1701 a climate unfavorable to the established church of the motherland. As late as 1750 all the men of the Anglican faith in New Haven, it is said, could have found sitting-room on the door-sill of the little wooden structure which was the forerunner of the edifice in which we worship this morning.

An astounding event gave that faith its first gleam of sun and impulse of growth in its chill environment. In 1722 the Reverend Timothy Cutler was the honored president of the College, which at that time consisted of two instructors and about thirty-five students. As an offset to these meager statistics, it had just graduated one Jonathan Edwards, "the Dante and Aquinas of New England," in the large phrase of Sir James Mackintosh.

In the year named the trustees passed a vote, excusing "the Reverend Mr. Cutler from all further services as Rector of Yale College." He, with three other ministers of the orthodox colonial faith, graduates of Yale, had announced their perversion to the Church of England. The event sent a shock through the

colony. A day of solemn fast was appointed. As President Woolsey, of beloved memory, said on the one hundred and fiftieth anniversary of Yale, "I suppose that greater alarm could scarcely be awakened now if the theological faculty were to declare for the Church of Rome, avow their belief in transubstantiation, and pray to the Virgin Mary."

We must remember that it was a time when religious were identified with political issues; that, half a century before, the Roundhead and the Cavalier were glaring into each other's eyes over bristling walls of pike and musketry. The theology of the age was militant and keen to detect the most delicate variation in the pronunciation of a shibboleth. The ecclesiastical fences were of recent construction, and men had not yet learned to leap over them with as little effort and sense of change as one walks over a colored line in a mosaic pavement. Whatever the scruple and consternation, in 1722 Yale College gave her best man to the Anglican Church. The daughter of that church in the last century has repaid the debt with enormous usury by contributing to the College multitudes of her best youth and munificent gifts from the wealth of her sons.

The early annals of Yale yield another notable name which links the College with the English Church of the period. Bishop Berkeley was a dean in 1729 when he came to Newport with his splendid dream of founding on the eastern seaboard of the continent (all beside was wilderness and savages) a university like that on the Isis or the Cam. His dream came to naught, like baser

fashions of dream which inspired more vulgar sorts of adventure across the sea. But his gifts to Yale,—his library of one thousand volumes and his Rhode Island farm,—gifts made at the solicitation of his intimate friend, the Reverend Doctor Johnson, whose perversion abated not one jot his loyalty to his alma mater,—enroll among the patrons and benefactors of the College a prince of the church, a man in whom faith and knowledge were blended in a fine, strong righteousness, a subtle and brilliant thinker, whose name marks an epoch in the history of modern philosophic thought. Thus, in a way other and larger than his dream, the great bishop had a hand in the founding of a new Oxford under the westward-moving "star of empire."

From the polemics of those ancient days have evaporated all the rancor and half the meaning. The phase of antagonism which they registered has passed into the phase of adjustment; but from those obsolescent battle-cries emerges a figure of permanent interest and worth,—a figure that embodies the conception of religion and social order which gave birth two hundred years ago to that which is now Yale University.

Almost our first glimpse of the Puritan in New England detects him in the act of laying the corner-stone of a college. He has laid other corner-stones. In the reactions and revisions of our time, we are in danger of losing the measure of one of the most distinctive types and aggressive forces of our American life.

The Puritan under his bleak sky stood for an intent

look into the unseen world and a stalwart purpose in the visible world. He could say "Yes" vigorously, and likewise "No." He elaborated what we call "the Puritan conscience," inconvenient at times, with an imperfect sense of proportion, confusing things divine and human, fundamental and trivial: but yet the strain in the undergraduate life of Yale which accounts for its virility and cleanliness, and the accent in the American type which constitutes its ethical note. In the inevitable expansions and complications of the Republic, it is not too much to say that the ideas which he has contributed to it, the institutions which he has built into its fabric, and, above all, the moral habit which the ideas express and the institutions educate, will alone save this political experiment from failure and this racial composite from explosion. The Anglican brought to the rock-ribbed colony on the upper Atlantic a breadth of view and symmetry of faith which have entered fruitfully and permanently into the national life, now by unforeseen thrusts of circumstance awaking to its world-relationships. When, however, the sculptor shall carve from its granite the maker of New England, the figure that has been conspicuously at the front of the Anglo-Saxon struggle of the individual to realize himself and shelter his liberties in organic structures, the conscious chisel will give the statue the lineaments of the Puritan.

In his "Puritan and Anglican Studies in Literature" Edward Dowden heads his final chapter "Transition to the Eighteenth Century." The dominant feature of the transition, he claims, was the halt called in the fierce

assertion of theological theories, and the set of English, following the trend of Continental, thought toward scientific investigation. In the glittering summary of Macaulay, "Cavalier and Roundhead, Churchman and Puritan were for once allied. Divines, jurists, statesmen, nobles, princes swelled the triumph of the Baconian philosophy."

We of the twentieth century receive the full impact and accumulated result of the movement then inaugurated. It opens in the thought of to-day a line of cleavage that was faintly discerned by those New England men of two hundred years ago, of whose moral strenuousness we stand in need as we face our sharpened questions. Their issues touching the Church and Bible and exegeses of texts have been merged in an issue which, be it real or fictitious, bears on the whole interpretation and conduct of life: the issue between the Old Faith, which gave name and ideal to modern civilization, and the New Knowledge, which gave the last two centuries their secular march and splendor. Each has its specific range and estimate of values, and the idea that the two are not only divergent, but mutually exclusive, makes the rift in the thought of the age. With many a man of the age, it cuts a fissure along the frontiers of his intellectual and spiritual life. He is confused by the claim and crippled by the suspicion that the New Knowledge is working disintegration of the Old Faith.

Let us look at this a moment. There is no question so vital and practical. The educated man of to-day

must above all things secure to his higher self integrity and freedom. He must hold together his convictions and his facts with no lurking sense of dislocation or smothered truth. He can do this only as he discerns the real and permanent relation of faith and knowledge. In the interest therefore of our highest life and the two great factors in the world's life, let us glance at the facts declared and emphasized by the last two centuries of scientific conquest.

Hamlet, in the tragedy, daintily discoursing on the grinning skull, can hardly be taken as the analyst and seer of the human problem. Unfortunately, it is only the skull that completely submits itself to our instruments of verification. All within and beyond the skull drops off into mystery. The abyss of origins and destinies, inaccessible to our science, is labeled the "Unknowable," a badly chosen word, strongly tinctured with dogmatism, the vice that science abhors. But whatever the name, knowledge yields to faith the abyss which has flung up life and holds its meanings. This may be accepted as a rough statement of the situation. It implies division of territory and difference of method, but surely no antagonism in the two processes necessary to the solution of the tremendous problem of which we are a factor and in which the unknown terms represent the real values. The seeming antagonism comes from construing the silences of science into denials of the structural truths of religion. There is only one religion possible in this twentieth century of Christian history, and, in searching for its structural truths, it is easy to

lose ourselves among temperamental view-points and local dialects.

The search opens a large perspective. The Church of Christ had barely emerged from the catacombs and the Colosseum when, as yet unbroken and unsecularized, it formulated the structural lines of its faith. It simply reiterated and expanded the apostolic formula, whose origin is lost among the origins of the first Christian documents. Here we find the consensus, the escutcheon, the credal watchword of Christendom; the temple of our faith and the temple of our reconciliation, built on the Christological law of structure, large enough to hold all the racial variations and intellectual marches of humanity. Has any verified fact of physical science or Biblical criticism or history or sociology disproved the profound affirmations of the Nicene Creed?

It is full time that we purge our minds of the current tradition regarding the irreconcilable feud between faith and knowledge. The history of Christian thought reveals two facts which show that the alleged feud is unreal and superficial. In the first place, we find that the scholarship of the church in every age, reluctantly it may be, but ultimately, has accepted and assimilated the science of the age. Indeed, at times it has been somewhat hasty in its acceptance. There are those in the church, as in the world, who care little for the testimony of either the creed or the crucible, but it can fairly be claimed that the theologians, after their first fright at the menacing knock of scientific conjecture at the doors of their systems, have given generous hospi-

tality to every accredited fact and working hypothesis of science. In measuring their attitude, we must take into account, not only the initial shock, but the recovery. "Add to your faith knowledge," says St. Peter. For the exploration of the abyss, religion must needs arm herself with all the science that halts on the edge.

In the second place, we discover that whenever scientific truth has crossed the frontiers of the Faith, it has served only to expand and fertilize the domain of the Faith. The cosmic facts and theories which seemed to imperil the Christianity of the last generation have immeasurably enriched our conceptions of God and man and the universe. Thus science is continually enlarging the contents and outlooks of the spiritual life. Naturally there is sense of disturbance when a new fact collides with a consecrated opinion: but the disturbance is not too costly a price for an illuminative fact; and the perpetual demand for a finer adjustment and a deeper statement makes theology itself a progressive science, the living instead of the sepulchered queen of the sciences.

With all the lingering echoes from concluded debates, the exponents both of faith and knowledge bear ample testimony to their true relation. Said Pasteur in his oration on his admission into the French Academy, referring to the postulates of the Christian faith, "If we were deprived of these conceptions, the sciences would lose that grandeur which they draw from their secret relations with the infinite verities." Among the sympathetic critics of Darwin, the one who most clearly dis-

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cerned and set forth the theological bearing of the evolutional view of nature was Aubrey Moore, one of the most acute and devout theologians of the Oxford school. It was he who wrote, "We welcome all that evolution has done to destroy the old materialism and its correlated atheism," and who concluded his essay on "The Christian Doctrine of God" with the pregnant sentence: "Human nature craves to be both religious and rational. And the life which is not both is neither."

These words sweep into a vital synthesis the two factors whose seeming conflict vexes the higher phases of present-day thought. The more deeply we study the scope and history of the factors, the more clearly we recognize that the initial antagonism is continually resolving itself into a permanent adjustment. Faith and knowledge, in this as in all ages, supplement each other. Each accounts for the unexplained remainders in the answers which the other gives to the problem of the universe and the riddle of life. In the century of Darwin, as in the century of St. Paul, life, in its mystery and struggle, needs a voice from beyond, which shall be a power within, its process on this earth; and the splendid achievements of the last two centuries of scientific exploration have done nothing to discredit the credentials and much to enhance the value of the historic Faith of Christendom.

Beyond question, however, a disintegrating process is at work on the metaphysical theologies of the day. Whether this disintegration is for good or evil depends

upon the validity of the metaphysic which was responsible for the theologies. They represent the work of men of high motive who endeavored to throw into logical structure the doctrines of Christ's religion, and also the defect and fate of all such attempts.

It is a perilous business, making theologies. So much depends not only upon your facts in hand, but upon your arrangement of the facts, your distribution of the accents, and the metaphysical fashion of the period. Of course the men of to-day are criticizing and remodeling the theologies of yesterday. It is inevitable. Every age registers an advance, a new view-point. Hence the transitions which seem to make this age so turbulent, but which are no greater than the former transitions which the age inherited as traditions.

Naturally they affect the young life which is out of doors on the breezy common of the world. The young man of the period is apt to ask startling questions of the theology of his father. The physical science of the age, with its short arm but firm grip, has bred in him its distinctive trend and temperature of mind. The higher criticism seems to him to have undermined the Bible, which he has been taught to consider the only seat of authority in religion. If he yield to the agnostic temper of the times, he is like a ship frozen in polar seas; or, if the spiritual instinct assert itself, he is out on the highway hunting for some form of Christianity which squares with the facts of life and does not disdain the candles of science in its reading of the Bible.

This is the picture which many a young man of to-day, with greater or less sharpness of line, throws in the camera. He thinks, sadly or defiantly, that he has outgrown the Christian faith. As a matter of fact, he has only outgrown some misconception of it. The in-rush of new knowledge has borne him off his feet. New points of view have given him a sweep of vision in which he fails to discern the line between earth and sky. Perhaps he concludes, and leads people to suspect, that he is a skeptic or a materialist or an atheist; whereas a careful diagnosis indicates that he has simply failed as yet to adjust old truth to new truth. The case has the features of a catastrophe. I would not minimize the peril. But the history of the world's thought gives us no reason to expect that young life pressing on to the stage will put its feet exactly in the footprints of old life.

Transition means crossing a stream. The deeper the stream, the more dangerous the crossing. There are sightless eyes and stifled voices borne down the torrent; but I do not believe that the religion of Christ, in its essential features, is losing its hold upon the young men of this generation. Think of what Bishop Butler wrote in the preface of his great "Analogy" regarding the skepticism and moral revolt in the England of his time. The youth of to-day are ashamed to do even their doubting under the forms of the shallow materialism of the eighteenth century. Some of them are groping behind blind windows, but generally even they are earnest. They yield good result if we apply to them

that fine test indicated the other day by the President of Yale—"a habit of looking at life as a measure to be filled instead of a cup to be drained." They are not of the moral temper of Montaigne, who could "slumber tranquilly on the pillow of doubt."

> Perplexed in faith, but pure in deeds,
> At last he beat his music out.
> There lives more faith in honest doubt,
> Believe me, than in half the creeds.
>
> He fought his doubts and gathered strength,
> He would not make his judgment blind,
> He faced the spectres of the mind
> And laid them: thus he came at length
>
> To find a stronger faith his own;
> And power was with him in the night,
> Which makes the darkness and the light,
> And dwells not in the light alone.

This majestic rime of Tennyson has been the "Pilgrim's Progress" of many a one in the concluding years of the nineteenth century. Yes, doubt has its office; but the age of doubt has completed its task. The time has come for an age of faith. The soul lives not by its negations, but by its affirmations; and art, literature, and the social organism live by the life of the soul.

The world to-day is facing problems which perplex it and appal it, which start up from old savageries which it dreamed it had battened down with the veneers of its civilization, which shake the moral pillars

on which its civilization has been built, which confound its smooth-tongued prophets and one-eyed philosophers, who tell it that humanity, for its order and well-being and its development into happy and contented life, needs belief neither in God nor the soul nor immortality, but only the spur of selfishness, the restraints of the police and prudence, and the hope of clutching the prizes in the human scramble. If this doctrine should gain a large percentage of converts, like those who burrow and plot in subterranean Europe, like some of our recent importations, like the one who a month ago struck down the President and sent a wave of horror around the world, civilization would collapse like a house of cards. A man may think that he can fulfil his life without the Church of Christ and the tremendous forces which it propagates in the conscience and conduct of the world. There will be crises in his history in which he will discover his mistake; and, if he look outside of his curtained windows, he will see that the great world, if it keep its hold on its most precious things, must have a religion that puts the voice of the Eternal behind the social moralities and the lamp of an immortal hope within the sepulcher.

Let us not fear that the inheritors of the new century will fail to find a large and honest version of the religion of that transcendent One, in whom the problems of this age declare their relation to the problems of all ages, and who has put into our life the dreams that are its deepest truth and the visions that give it grandeur. Never as now did the world so need, and so

recognize its need of, the Christ, the Son of God, the Brother and Interpreter of man.

"And this I pray," ye men of Yale, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

YALE IN ITS RELATION TO THEOLOGY AND TO MISSIONS

PROFESSOR GEORGE PARK FISHER, D.D., LL.D.

[Address delivered in Battell Chapel, Sunday, October 20, 3 P.M.]

THE Relation of Yale to Theology—the first branch of the subject assigned to me—requires a few historical statements by way of introduction. The first settlers of New England—that is to say, the twenty-nine thousand Englishmen who planted these shores during the interval between the landing of the Pilgrims in 1620 and the assembling of the Long Parliament in 1640, when the immigration practically ceased—shared to the full in the interest which prevailed in the home country in the discussions, not merely on church polity, but also on Christian theology. They were steadfast adherents of the Genevan type of doctrine. This had held almost undisputed sway in England through the reign of Elizabeth. The Institutes of Calvin had been virtually the text-book of the English Protestant clergy. Even Hooker, the noblest expounder and champion of the Anglican ecclesiastical system, while he deprecates

the unmeasured deference paid in England to Calvin's authority, pronounces a glowing eulogy upon him and his writings,—declaring him to be "incomparably the greatest man whom the French Church"—the Protestant Church of France—"had produced." Calvin had achieved what no other before him had accomplished. He had organized the Protestant teaching into a compact and coherent system. It involved the complete abjuring of human merit in the process of salvation. It discarded the idea that anything could occur, either in the world without or in the mind within, independently of the will and purpose of the Ruler of the universe. In this proposition was embodied the belief alike of the Genevan school, and of Luther and the early Lutherans. In the view of the Calvinists, predestination was presupposed in the sense of man's absolute dependence, trust in the universal control of Divine Providence, and unmingled gratitude for grace as the fountain of all that is good in the soul. Whatever may be said of this creed, it breathed into its humblest adherents humility and courage, and inspired with valor and fortitude the heroic leaders, like Coligni and William III. Of the latter Macaulay says: "The tenet of predestination was the keystone of his religion. He even declared that if he were to abandon that tenet, he must abandon with it all belief in a superintending Providence, and must become a mere Epicurean."[1] Calvinists have not piled tome upon tome of polemical writings, they have not pined in dungeons and faced death on the battle-field,

[1] "History of England" (Am. ed.), Vol. II, p. 149.

for a merely speculative notion. It was the practical truth which they identified with it as the logical equivalent of that belief which made them cling to it with unyielding tenacity. But no wonder that unanimity in this solution of the old problem of liberty and necessity, a theme of debate since the dawn of speculation, could not be kept up in the ranks of those who had accepted it. When New England was colonized, not only disagreement with minor features of Calvinism, but open dissent from the characteristic principle of unconditional election, was gaining ground in Calvinistic communities. As late as 1618, delegates had been sent by James I, himself a Calvinist, to Holland, to aid at the Synod of Dort in the erection of barriers to the spread of the Arminian revolt. But as far as the Church of England was concerned, such resistance was ineffectual. Independently of their Calvinism, the New England colonists of Massachusetts and Connecticut, in common with the whole body of Puritans in the motherland, were sworn foes of an illiterate ministry. This antipathy, more than ever reasonable in the circumstances in which they found themselves, far away from the ancient seats of learning, was mixed with a well-founded fear lest their posterity should sink into ignorance and be cursed with unenlightened teachers of the Gospel. This apprehension was keenly felt by the not less than eighty ministers, of whom at least half their number had been trained in the colleges of Oxford and Cambridge, and who, it is not an exaggeration to say, beyond any other source of influence made New England

to be what it became. This was the prime cause of the founding of Harvard in 1636; and, when, at the close of the century, the distance of western New England from Cambridge was felt to be too great, it was the prime motive in the founding of Yale. Both at Harvard and Yale, theology naturally had the place of honor in the curriculum. The text-books in doctrine—for example, Wollebius and Ames—are chiefly known at present only to inquisitive theological students. These books were not wanting in acumen and logical strength, but they belong among the dry products of the waning era of Protestant Scholasticism, and were long ago consigned to the sepulcher of that solid but unpalatable species of literature.

In the first period after the foundation of Yale, Hebrew, like Greek and Latin, was a required study. In the college laws, printed in 1748, it was ordained that systematic divinity should be taught to all the classes, and that the Westminster Confession should be one of the text-books that all the classes, "through the whole time of their college life," should recite. At a very early date, if not from the beginning, the custom arose for resident graduates to prosecute studies preparatory for the ministry. From the year 1755, this class of pupils were able to receive theological instruction from the Professor of Divinity. Soon after the accession of Dr. Dwight to the presidency (in 1795), the need was felt of a broader and more thorough course in preparation for the ministry than was then customary. It was this conviction that finally led, in 1822, to the creation of a distinct

department for the education of candidates for the pastoral office. This was in pursuance of a long cherished plan of President Dwight. The proceeding was considered to be a necessary and proper means of carrying out the primitive design of the College. To attribute to the founders of Harvard and Yale the intention to establish theological schools in any exclusive sense would be a narrow and mistaken interpretation of their action, and one not consistent with their own declaration of their design. Nevertheless it is true that Harvard and Yale are, in this country, the oldest seats for the training of the ministry, and in the discharge of this function antedate the seminaries for clerical education which are disconnected from universities.

When Yale was founded, and down to a comparatively recent period, that branch which has been styled Systematic Theology, but which is now more properly named Dogmatic Theology or Philosophical Theology, had among us a very marked precedence in the circle of studies for the ministry. The natural direction of thought, especially in the conflicts of the early days, will account for the preëminence accorded to this discipline. Under this head, in American church history, the movement which was styled, from the place of its origin and principal seat, New England Theology, at the outset often called the "New Divinity," is the most original development, and, on the whole, the most influential. With this movement, in its inception and its later stages, Yale College is identified. Here at Yale all of its noted leaders, with one exception, were educated.

It is the movement the rise of which stands in historic connection with the so-called Great Revival of 1740, and is linked to the name of the most illustrious of American philosophers and divines. In the Yale Alumni Catalogue, in the list of the ten who compose the class of 1720, stands the name of Jonathan Edwards. On graduating he was not quite seventeen years of age. The valedictory address was assigned to him. He remained here for nearly two years, engaged in studies preparatory for the ministry. The greater portion of the next two years he spent in preaching to a small Presbyterian church in New York. In the closing part of this interval he was again at his studies in college, where he was a tutor for a third period of two years. It was in New Haven that he married the beautiful and saintly young person whom, when she was a girl of thirteen, he has depicted in a strain which recalls the lines of Milton in "Il Penseroso,"—

> With even step and musing gait,
> And looks commercing with the skies,
> Thy rapt soul sitting in thine eyes.

For two or three months prior to his death, which occurred in 1758, he held the office of President of New Jersey College—now Princeton University. With this exception, New England remained the exclusive theater of his life and work. Edwards is one of the most astonishing examples of precocious mental development of which we have any record. One parallel instance is furnished in the early life of Pascal. Before

Edwards had reached his twelfth birthday he wrote a paper on the Flying Spider, which is really a well-reasoned scientific essay on the habits of this insect. He ascertained these by his own most accurate observations. Of this paper, a competent scientific authority, Dr. Packard of Brown University, remarks: "[The writer] has anticipated modern observers, who so far as I know have not added much to his statements." In his fifteenth year Edwards read that epoch-making book, Locke's "Essay concerning Human Understanding." He read it, to use his own words, with a delight greater "than the most greedy miser finds when gathering up handfuls of silver and gold from some newly discovered treasure." When a sophomore in college, fourteen years old, he wrote down reflections under the title "Being," in which he brings out the idealistic conception of matter. Not long after, he reproduced it in a more full and careful form. While in college, he opened note-books, one of which was entitled "Mind" and another was upon Natural Philosophy. Both give evidence of extraordinary powers of reasoning and of observation, and this in sections the composition of which falls within the limit of his undergraduate days. These early manuscripts contained outlines and specific heads of a projected work on the universe, material and mental. Through life, he was accustomed to do as Pascal did in the case of the "Pensées"—to set down thoughts and outlines to serve as materials for works to be composed later. In the interesting letter which he wrote to the trustees of Princeton College, giving the reasons

why he felt reluctant to take the office of president—which he concluded to accept—he explains that he had always been accustomed to study with pen in hand, recording his best thoughts on countless subjects.[1] One of the uses to which they were put I have just stated. The spirit in which he studied is seen in his resolutions and diaries which have been preserved. Among the resolutions which, before he was twenty, he wrote for his own benefit is this: "Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder."[2] We meet with this entry in his diary a little later: "I observe that old men seldom have any advantage of new discoveries, because they are beside the way of thinking to which they have been so long used. Resolved, if ever I live to [advanced] years, that I will be impartial to hear the reasons of all pretended discoveries, and receive them if rational, how long soever I have been used to another way of thinking."[3] Unquestionably Edwards ranks with Berkeley and Hume as one of the three greatest metaphysical thinkers of the English race in the eighteenth century. The verdict written a good while ago by Dugald Stewart will be sanctioned by judges qualified to speak. After the remark that Edwards is the only philosopher of note whom America had produced, Stewart adds: "In logical acuteness and subtlety, he does not yield to any disputant bred in the universities of Europe."[4] His power of subtle argu-

[1] S. E. Dwight, "Works of Edwards," Vol. I, p. 568.

[2] Ibid., p. 56.

[3] Ibid., p. 94.

[4] Stewart's "Works" Hamilton's (ed.), Vol. I, p. 424.

ment is pronounced by Sir James Mackintosh, who was not given to overstatement, "to have been unmatched, certainly unsurpassed among men."[1] These eulogies touch on a single constituent in the mental endowment of Edwards. In speculative genius, as related to the broad realm of philosophy and theology, he is up to the level of the foremost of the pioneers in this field in modern times. Moreover, in our mental analysis we must not forget the spiritual insight which has led to his being characterized, in a phrase not, however, to be construed literally, as at once a rationalist and a mystic. I may be permitted to say that, time and again, as I have returned to the writings of Edwards, I have been increasingly struck with the variety as well as the superiority of his powers. In reading him I have called to mind by a natural association the most exalted names in the history of Theology—names of men who have illustrated this rare blending of light and heat, such as Augustine, Anselm, and Aquinas. The treatise on the Will, a masterpiece of logic though it be, does not outrank in merit some other products of his pen. The essay on the Chief End of God in Creation, and the essay on the Nature of True Virtue, stand fully as high in the scale. The eminent German philosopher, the younger Fichte, was made acquainted with the Essay on Virtue through the report of its contents by Mackintosh. "What he reports of it," writes Fichte, "I find to be of remarkable excellence."[2] He goes on to

[1] Mackintosh, "Progress of Ethical Philosophy" (Am. ed.), p. 108.

[2] "Was dieser von ihm berichtet finden wir vortrefflich." "System der Ethik," Vol. I, p. 544.

speak of the bold and profound thought that God, as the source of love in all creatures, on the same ground loves himself infinitely more than any finite being, and so in the creation of the world can have no other end than the revelation of his own perfection, which, it is to be observed, consists in love. "So," concludes Fichte, "has this solitary thinker of North America risen to the deepest and loftiest ground which can underlie the principles of morals. Universal benevolence, which in us, as it were, is potentially latent, and in morality is to emerge into full consciousness and activity, is only the effect of the bond of love which encloses us all in God." Other productions of Edwards stand on the same high plane, but are likewise in a different vein from the more famous treatise on the Will. Let any discerning student take up this treatise and observe the sharp, unrelenting logic with which the author hunts down his opponents, and then let him take up the same author's sermon on the Nature and Reality of Spiritual Light, or passages in his book on the Affections, or some of the extracts from his Diary. It is like passing from the pages of Scotus or Aquinas to Thomas à Kempis or St. Francis of Assisi. Those to whom the name of Edwards calls up only the image of a dry reasoner or of an austere preacher, presenting detailed pictures of the sufferings of lost souls, should read the meditations on the "beauty and sweetness"—I use his own words—of divine things when, to his almost inspired vision, the whole face of nature was transfigured. When still in his youth, there sprang up "a sense of divine things,"

after which, he tells us, "the appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory in almost everything; in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water and all nature, which used greatly to fix my mind. I often used to sit and view the moon for a long time; and in the day, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime, singing forth with a low voice my contemplations of the Creator and Redeemer."[1] He would have sympathized with Wordsworth's "Lines above Tintern Abbey," only infusing into them a more theistic tinge:

> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.

"I spend most of my time," he continues, "in thinking of divine things, year after year; often walking alone in the woods and solitary places, for meditation, soliloquy and prayer, and converse with God. I was almost constantly in ejaculatory prayer, wherever I was."[2] When a very young preacher in New York, as

[1] Dwight, "Works of Edwards," Vol. I, p. 61. For the comparison of the soul of a true Christian to "a little white flower," etc., see p. 65.

[2] Ibid., p. 62.

he relates, he "frequently used to retire into a solitary place, on the banks of the Hudson River, at some distance from the city, for contemplation on divine things and secret converse with God, and had many sweet hours there."[1] Experiences of this character did not terminate. He speaks thus of an incident that occurred at Northampton: "Once as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me, the greater part of the time, in a flood of tears, and weeping aloud I felt an ardency of soul, to be what I know not otherwise how to express, emptied and annihilated; to lie in the dust and be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects."[2]

[1] Dwight, "Works of Edwards," Vol. I, p. 66. [2] Ibid., p. 133.

Not a few of the class which Newman calls "the merely literary" appear to know nothing of Edwards save passages from his Enfield sermon on the torments to be expected by the wicked hereafter. The medieval habit of figurative description in portraying the terrors of the law, of which the "Inferno" of Dante is the classic example, was slow in passing out of vogue in Protestant pulpits. This fact is illustrated in passages in Jeremy Taylor, to whom no one thinks of imputing cruelty. It was the method of Edwards to confine the attention of hearers to one side of the shield. He could discourse on the mercy of God and the bliss of heaven with equal fervor and effect. Yet it is a fault of the Enfield sermon that in it the merciful character of God is ignored, and that retributive punishment is depicted in imagery that is felt to be repulsive.

The fundamental principle in the philosophical and religious system of Edwards is the doctrine of the Absolute. The existence, and *necessary* existence, of a Being, eternal, infinite, and omnipresent, a Being self-conscious, yet not dependent for self-consciousness on aught exterior to himself, was propounded with emphasis in the youthful essay the title of which is "Being." This principle was ever after the groundwork of his teaching. In respect to the nature of matter, the idealism which remained his creed through life appears in the same essay, and is definitely stated and advocated in one of the papers in the Notes on Mind,—in a paper written probably while he was still a tutor in college. This belief was, to quote his own words, that

"the substance of all bodies is the infinitely exact, and precise, and perfectly stable idea, in God's mind, together with His stable will that the same shall be gradually communicated to us and to other minds, according to certain fixed and exact established methods and laws; or, in somewhat different language, the infinitely exact and precise Divine Idea, together with an answerable, perfectly exact, precise and stable will, with respect to correspondent communications to created minds and effects on their minds." What is called the "substance" of material existences is asserted to be a fiction put in the place of God, of his ideas and consistent, constant will. Minds alone have substantial being; the Infinite Mind, and finite minds which in him "live and move and have their being." Edwards provided in expositions a caveat against Pantheism, on which the theory might be thought to verge. In the proposition that material things have no being independent of the perception of them either by God or by other mental beings whom he empowers to perceive them, Edwards is at one with Berkeley in the mature expression which Berkeley gave to his theory.

The coincidence of the idealism of Edwards with that of Berkeley is so striking that not unnaturally it has been conjectured by critics, including Professor Fraser, his able and learned biographer, that it was from Berkeley that the youthful American philosopher imbibed his views. This, I may be allowed to say, was once my own impression. Further investigation of the question, however, has proved it to be extremely probable that

this inference is a mistaken one.[1] It was owing to the powerful stimulus imparted to the young Yale student by the writings of Locke that he was prompted to move on in a path of his own, quite beyond any conclusion reached in Locke's quickening Essay. The "new philosophy," to which Edwards afterward refers with approval, appears to have been the publications of Sir Isaac Newton, the influence of which, in connection with that of Locke, was a notable spur in his intellectual progress.[2] Nevertheless, the coupling of the names of Edwards and Berkeley in Yale University is for more than one reason justified. It is fit and proper that the two most conspicuous memorial windows in the front wall of Battell Chapel should commemorate these two illustrious philosophers. The noble Bishop of Cloyne, a man lifted above all ecclesiastical prejudice, having been disappointed as to his project for founding in the Bermudas a college for the education of Indians, not only established here a scholarship which bears his name, but also sent over to the College a gift of a thousand well-chosen volumes,—the largest single collection of books that had ever been brought to America. On the win-

[1] In his recent edition of Berkeley's Writings, Dr. Fraser says: "I am now less disposed to this conjecture than formerly." (Vol. III, p. 393.) For reasons against the supposition of a dependence of Edwards on Berkeley, see Professor E. C. Smyth, "Some Early Writings of Jonathan Edwards," etc. (1896), also in "Proceedings of the American Antiquarian Society" (1895); Professor Smyth's "Jonathan Edwards' Idealism," etc., in the "American Journal of Theology," October, 1897; H. N. Gardiner, "The Early Idealism of Edwards," in "Jonathan Edwards, a Retrospect" (1901), p. 115 *seq.* The remarks on the coincidences with Berkeley by Professor Allen, "Jonathan Edwards" (p. 14 *seq.*), are of earlier date than the foregoing papers.

[2] Descartes and Boyle, also, were counted by students at Yale with Locke and Newton as representing the "new philosophy." See Professor H. N. Gardiner, "Jonathan Edwards, a Retrospect" (1901), p. 139.

dow devoted to his honor the words are inscribed, "*Hic Monumenta Posuit Animi Sui Liberalis*"—"Here he placed memorials of his liberal spirit." He might smile, but his liberal mind would not be offended, were he to read the words, from the Puritan pen of Professor Thacher, on the Edwards window, the mate of his own: "*Summi in Ecclesia Ordinis Vates.*" President Dwight wanted to have the building that took the surname of "North Middle" called Berkeley Hall. It is well that we have now a dormitory building named after the prelate to whom, as Pope tells us, was "ascribed every virtue under Heaven." President Clap was evidently disposed to adopt Berkeley's doctrine concerning matter. "This College," says the President, "will always retain a most grateful sense of his Generosity and Merits; and probably a favorable Opinion of his Idea of material Substance; as not consisting in an unknown and inconceivable *substratum* but *in a stated Union and Combination of Sensible Ideas,* excited from without, by some *Intelligent* Being." The good president would have been gratified to see the modern trend of philosophical thought toward objective idealism, a tendency probably not without sympathy at Yale, even though the reasons for it, and for the consequent homage to the genius of Berkeley, are not the presents he made to the College.

A notable part of the theology of Edwards, which is not developed in his polemical writings, relates to the Trinity. His essential thought on this subject was also recorded in manuscript, and was further unfolded in several successive papers. The ripest of these has long

been known to lie unprinted among his literary remains. It has been kept from publication, partly, perhaps, on account of the abstruse character attached by custodians and editors to the discussion, but partly, it is probable, because the special view propounded did not correspond to later phases of New England orthodoxy, which did not look with favor on the Athanasian conception and the Nicene formulas. Fortunately, this valuable legacy of the prince of our theologians is now permanently deposited in the custody of this University. The basis of its explication of the mystery of the triune God is the necessary and so eternal engendering by the Infinite Mind, in self-consciousness, of the complete and perfect image of itself, a second self, real and inseparable, not imperfect or fluctuating as in human self-consciousness, not transient like a reflection seen on occasions in a mirror. Between the Divine Mind and the second self, thus begotten as one may say, is likewise a third, the mutually conscious, interacting Love, binding in one the *ego* and *alter ego*. Such, in brief, is a sketch of the leading thought in this ingenious Essay, which, by reason of the curiosity that has been felt as to its contents, has acquired a certain historic interest. It is not Sabellian, as, now and then, it has been reported to be, nor is it Arian. It is not in its drift dissonant from the ancient Greek orthodoxy. There is no reason to doubt, when one remembers how early the conception arose in its author's mind, that this line of thought was original. Yet in a germinant form it is distinct in Athanasius and Hilary; it is modified and carried further in Augustine and still more in Anselm;

and in more recent speculation—in the system of Dorner, for example—it reaches a statement less open to scientific criticism. But Edwards was careful to guard his propositions against inferences at variance with the triune conception as accepted in the Church.

A paper by Edwards on the Satisfaction of Christ, or the Atonement, was left by him in manuscript. It is included in a series which the editors of parts of it have named "Miscellaneous Observation" on Subjects of Theology. This paper, it is safe to affirm, is one of the most profound expositions of the Christian truth of the Atonement to be found in the wide compass of theological literature. I speak of the main portions of it. The central idea is the qualifications of Christ for the office of an Intercessor. His absolute sympathy with God and with the human transgressor, the offended one and the offender, was perfected in and through his death. The substitution of himself was primarily in his own heart. It was love, which comes under another's burden, makes another's suffering lot his own, lays aside self, so to speak, and becomes another. The rationale of the Atonement is sought in its moral and spiritual elements. In its depth of thought I can think of no other parallel example so impressive save analogous reflections of Luther in the same vein.[1] It has strongly influenced a recent Scottish writer of rare thoughtfulness, McLeod Campbell.

Shortly before his death, Edwards in a letter refers to an unfinished work, which he speaks of as "a body of divinity in an entire new method, being thrown into

[1] These are briefly stated in my "History of Doctrine," p. 276 *seq.*

the form of history." His desire to complete this work was one ground of hesitation about accepting his call to Princeton. He did not live to finish it. As published after his death, it stands, however, as a monument of the broad compass of his studies. It is a comprehensive survey of the providential plan of God in the historic period antecedent to the mission and work of Jesus, in connection with what in the light of prophecy may be anticipated for the future. Among the writings on the Christian philosophy of history, it is not an unworthy associate of the classic work of Augustine, the "City of God."

The writings which I have touched upon in the foregoing comments are not directly controversial. It was while he was laboring as a missionary to the Indians in Stockbridge that Edwards took the field in opposition to the Arminian polemics. He considered the arguments of Whitby and other popular representatives to be flimsy and capable of easy refutation. On the other hand, Doddridge and Watts, conspicuous English writers on the Calvinistic side, were perceived by him to be half-hearted and vacillating in their reasoning, and were considered to have virtually given up the key of their position into the hands of the enemy. Edwards proposed to bring the confident adversaries "to the test of strictest reasoning." On the other hand, he challenged for his own arguments the severest scrutiny, and only deprecated the charge that they were "metaphysical," as being a vague and impertinent objection. "The question is not," he on one occasion remarks, "whether what

is said be metaphysics, physics, logic, or mathematics, but whether the reasoning be good and the arguments truly conclusive." In a few months, at Stockbridge, he wrote his book on the Will. In this discussion of the problems of liberty and necessity, he undertook to establish the doctrine of determinism,—the established, uniform connection of the specification or particular direction of the will in the act of choosing, with its mental antecedents,—more definitely, with the state of feeling respecting the relative desirableness of the one or the other object presented for choice. Any other view, he contends, is equivalent to a doctrine of chance and, if carried out, would land its advocates in atheism. The points of coincidence in his reasoning in behalf of that "moral necessity"—which, with many ancient and modern leaders in philosophy and theology, he denied to involve "constraint," in any proper sense of the term—are nothing more than coincidence. It is a groundless suggestion that he was indebted to Hobbes. "It happens," says Edwards, "I never read Mr. Hobbes."[1] Nor is it probable that when he wrote his book on the Will he had ever seen a copy of Collins. They imply no borrowing on his part from other supporters of a like thesis. While he was unquestionably influenced by suggestions of Locke on the significance of liberty and choice, his independence in thought, even in relation to Locke, is equally manifest. Generally speaking, it is to be said that the philosophy of Edwards—for instance,

[1] "Freedom of the Will," Part IV, § vii. An acquaintance of Edwards with Collins's book is erroneously intimated by Dugald Stewart.

his view of the sources of knowledge—is the antipode of that of Locke. The same is true of his ideas of the substance of Christian doctrine. So far as orthodox theology was concerned, his sincere defense of its tenets involved, as enterprises of a like character often have—for example, the defense of the church doctrine of the Atonement against the Socinians, by Grotius—a modification in the form of the doctrine to shield which against assailants is the professed aim. Edwards departed from the traditional opinion that a liberty originally possessed by man was lost in his fall. On the contrary, he professed to hold and to teach, as he declares in his letter to Erskine, his Scottish correspondent, that men are to-day in possession of all the liberty which it ever entered into the heart of man to conceive. In another letter he expresses his willingness to subscribe to the Westminster Confession, adding, however, the significant words "for substance." At the present day, especially in the light which is thrown on the subject of Edwards's treatise, and with the just admiration of it as a product of a most sincere and able reasoner, it is widely conceded by religious thinkers that its notion of moral liberty is insufficient, and that the overthrow of his antagonists is to be partly set down to the weakness of their eyesight and the fragility of the weapons at their command.

Edwards did not attribute to God the exercise, in any sphere, of a naked sovereignty, of a pure will exerted independently of wisdom and benevolence. The contrary view is a natural but mistaken inference from the

absence of qualifications in places where one might fairly expect them. But he fully and explicitly repudiates this conception of arbitrary decrees and purposes. "The perfection of his understanding," "the holiness of his nature" are declared to be the reason and cause of his "purposes and decrees."[1]

In another polemical treatise—that on Original Sin—which did not see the light until after his death, Edwards plunged into the thick of the conflict on the old-time subject of the spread and dominion of moral evil in the race of mankind. He sought to disarm the opponents of orthodox doctrine, and to lift the veil on the mystery of sin—the one mystery, as Coleridge said, which makes all other things clear. He discards everything in the current beliefs which savors of legal fiction, and seeks to found the responsibility of the individual on a real spiritual continuity of the race, a view which he seeks to fortify by a disquisition on the meaning of personal identity and of sameness of substance. It is evident that Locke's curious chapter on "Identity and Diversity" put Edwards on the track on which he advanced to his novel opinions.[2] But here likewise the metaphysical doctrine was worked out in an original way, and the opinions in theology were at absolute variance with the tenets of Locke.

The choir-leaders of the New England school were disciples, but not servile disciples, of Edwards. They built on foundations which he had laid. His writings

[1] See, *e.g.*, "The Freedom of the Will," Part IV, § vii: Dwight, "Works," Vol. II, pp. 227–242.

[2] See Locke, "Essay," b. ii, c. 27.

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were too fruitful of suggestion to secure unity of opinion among his followers. One principal aim continued to be to put an end to the apparent conflict between human dependence and personal responsibility. The treatise on the Will, on one hand, furnished the premises for a class of inferences on the nature and origin of sin and of conversion. On the other hand, what Edwards had taught on the necessity of spiritual light imparted directly from God led to accordant corollaries relative to the new life and spiritual experience.

The question of the theodicy—How is evil, especially moral evil, consistent with infinite power and love in the Deity?—was discussed in writings of Bellamy and other adherents of the "New Divinity," as it was then called. Samuel Hopkins, whom President Stiles couples as a "great reasoner" with President Edwards, was graduated at Yale in 1741. He went to Northampton to study for the ministry with Edwards. Like Bellamy, he followed Edwards in contending that, all things considered, it is for the best that moral evil should exist in the world.[1] This was conceived to follow from the idea of the infinitude of divine power and goodness. It was a thesis taught long before by Augustine, Aquinas, and Calvin. From the doctrine of the extension of the reign of law over choices and volitions, as taught by Edwards, Hopkins deduced the bold inference that the acts of the will are to be referred to divine efficiency. His thesis was adopted

[1] See Edwards, "Freedom of the Will," Part IV, § ix: Dwight, "Works," p. 254 *seq.*

by Nathaniel Emmons, a graduate of Yale in 1767. As a rule, Emmons, when his premises were assumed, reached his conclusions by an inevitable march of logic. Moreover, Hopkins propounded a doctrine of disinterested love which he deduced from the treatise of Edwards on the Nature of Virtue,—the doctrine, namely, of the obligation to love self, not as one's own self, but only as a fraction of strictly limited value in the sum total of rational beings,—what Edwards had termed "being in general." The duty of unconditional resignation to the just penalty of sin, should it be the will of God to inflict it, was an inference. This was inculcated not merely as a theoretic dogma, but even as a practical demand to be addressed by the Christian pastor to the individual seeking a place in the kingdom of God. The same idea mystics of earlier days cherished. It occurs, for example, in the little book, the "Deutsche Theologie," so highly prized by Luther. Destitute altogether of the graces of style and of speech required to interest an audience, despite what was thought a harsh tenet, Hopkins was revered by all for the depth of his piety and the exalted purity and benevolence of his character. One of his hearers in his parish at Newport was a youth destined for a distinguished career,—William Ellery Channing. Channing had not a little intercourse with the venerable pastor, the effect of which was permanent. "I was attached to Dr. Hopkins," writes Channing, "chiefly by his theory of disinterested love." When Newport was a mart for the slave-trade, the intrepid minister lifted his voice against it. He pub-

lished, in 1776, an earnest appeal to his countrymen to emancipate their slaves. Thus Jonathan Edwards was the indirect means of inspiring with zeal in the cause of humanity the leading founder of New England Unitarianism.

Emmons, whose name has been mentioned, was on most points in accord with Hopkins. Yet he was not without peculiarities of opinion which spread mainly through the fifty-seven pupils whom he trained in his family for the ministry. He was an active pastor for fifty-four years, and lived to the age of ninety-five.

The younger Edwards, if he did not rise to the level of his father as an original thinker, was a keen logician. He was the one conspicuous representative of the New Divinity who was not graduated at Yale, his father having been recently President at Princeton. But he studied for the ministry with Bellamy, and with the school of theologians trained at Yale, followers of his father, he was, by birth and lifelong association, closely affiliated. To him, New England theology was indebted for its governmental view of the Atonement, which had been anticipated in the main by the great Arminian jurist, Hugo Grotius. Thereby the end and aim of the sacrifice on the cross were so broadened as to exclude the objection that it was a provision meant for only an elect portion of the race. Thus, although divine sovereignty was proclaimed with an almost unexampled emphasis, no exception could be taken to the compass of divine love as related to the mission and death of Christ. Were it my object to present a catalogue of

the Yale worthies who were eminent preachers and teachers of the New England system, the names of Backus and Smalley would have a prominent place.

The opening of the century which has just reached its end found in the presidential seat at Yale and in its chapel pulpit as Professor of Divinity, the grandson of President Edwards. An instance of his power in the pulpit was the effect of his sermons, two years after his accession to the presidency, on the Nature and Danger of Infidel Philosophy, which turned the tide against the imported French deism then prevalent in college. He was a man whose catholic temper and intellectual habit caused him to shun one-sided formulas in theology and to avoid extreme statements in homiletic discourse. The system of President Dwight, moreover, which was presented in a consecutive series of sermons in the college pulpit, steered clear of the metaphysical dryness prevalent in the preaching of the day. They were enlivened by a rhetorical quality which met an increasing popular demand. In his youth he had been a tutor in college. In this office, along with a contemporary tutor who also became a distinguished Congregationalist divine, Joseph Buckminster, he had done much to foster a literary taste in the Institution. It was the first stage in the grafting of the renaissance culture on the Puritan type of education. Johnson, Addison, and other writers of that epoch were read with delight. Through Dwight's sermons, the Edwardian divinity, shorn of later shibboleths and clad in a pleasing dress, was widely diffused both in this country and in Great Britain. As a type

of modern Calvinism, while it made no war upon the Westminster symbols, it deviated from them in certain definitions of doctrine. Many years ago, the late Professor Goodrich told me that not less than forty editions of Dwight's system had been published in Scotland and in England. Down to a time not far back, pilgrims not a few from these countries, some of them preachers of high repute, who had learned theology from the writings of Dwight, were led to visit New Haven and the grave of their revered teacher. I should add that Edwards himself did not cease to be read in Great Britain. He stamped his impress on the two principal theologians in the early part of the last century—Andrew Fuller and Thomas Chalmers. Among the American theologians who sat at the feet of Dwight was James Murdock of the class of 1797. An accurate and erudite scholar, Dr. Murdock held for a number of years the chair of Ecclesiastical History at Andover. He deserves special honor for the work done by him in promoting this department of learning. In the old Register of the College Church, I find the following record in the handwriting of President Dwight: "1798, April 30th, Lyman Beecher, of the Junior Bachelor Class, baptized at the same time," *i. e.* at the same time as Murdock. He lived to attain to eminence in the pulpit, besides being a Professor of Theology. The fame of his children should not be suffered to eclipse the merit of the father. On the list of the class of 1790 is the name of a theologian whose influence in promoting Biblical studies in America is unrivaled. I refer to Moses Stuart, first a

tutor and a pastor in New Haven, and then for so many years a professor at Andover. There his stimulating instruction in the class-room stirred the enthusiasm of his pupils, while his numerous writings gave him celebrity with scholars abroad as well as at home.

President Dwight had long cherished the design to expand the means of theological instruction at Yale. When he was consulted by the persons chiefly concerned in founding the Seminary at Andover and approved of their project, he at the same time informed them of his intention to embrace the earliest opportunity to give effect to what he deemed to be the design of the founders of the College. His eldest son, Mr. Timothy Dwight, following his father's advice, had previously determined to provide the fund required to establish a distinct department in Yale for the education of the ministry. For a considerable time, it had been a not unfrequent practice of candidates for the ministry to reside for a while in the family of a pastor, commonly one of high repute, and to be taught by him. This was not without its advantages, but it had come to be regarded as a defective training, especially as regards the learning of the profession. In 1822, five years after the death of Dr. Dwight, his plan was carried out. The Yale Divinity School was established by the Corporation, which based its action on the fact that "one of the principal objects of the pious founders of this college was the education of pious young men for the work of the ministry." Instruction was to be given in Hebrew by the Professor of Latin in the College, and in New Testament Greek, by Dr. Fitch,

the college Professor of Divinity. Dr. Stiles, during the entire term of his service as president (1778–1795), had worn the title of Professor of Ecclesiastical History. He was, in his time, the most learned man in America, and specially conversant with studies in historical theology. This chair was held from 1805 to 1851 by Professor Kingsley. But not much time was devoted by either of these scholars to instruction in this branch. The chair of "Didactic" or Dogmatic Theology in the new department was filled by the appointment of one who did more than any other to give it celebrity, Dr. Nathaniel W. Taylor, who remained in office until his death, in 1858. He had been a beloved pupil of Dr. Dwight. His influence, externally not so wide-spread as that of his instructor, was more radical in its effect on theological opinion. He was a most inspiring teacher. As a metaphysician, Dr. Taylor ranks higher than any other leader of the New England school since the elder Edwards. With an acuteness and vigor which commanded universal respect, he united an eloquence rarely to be met with either in the lecture-room or the pulpit. At his side stood his colleagues, Dr. Eleazar T. Fitch, likewise a master in the field of metaphysical theology, the successor of President Dwight in the college pulpit, and, in his prime, a profound as well as attractive preacher, and Dr. Chauncey A. Goodrich, who, for a good while, was the chief conductor of the "Christian Spectator," the review in which many of the expositions of the "New Haven Divinity," as it was then called, were given to the public. Associated in the faculty with the

trio just named—in his distinctive traits a complement to them—was a scholar, and a ripe and good one, Josiah W. Gibbs, cautious and candid, and deeply learned in linguistic and Biblical science. It was a body of teachers which any divinity school might be glad to possess. It was the lifelong purpose of Dr. Taylor to eliminate from the Edwardian theology remaining elements which he believed to be incompatible with a fair view of human responsibility, the truth which from the first it undertook to vindicate. He did not mean to subtract from the prevailing tenets anything that is really involved in the sense of dependence at the basis of piety, and as such ever cherished by Calvinists with sedulous care. His aim was so to rectify the conception of the liberty of the will as to make room for a theodicy that should leave untouched the free and responsible nature of man and the moral attributes of God, not less than his omnipotence. Righteousness and sin belong exclusively to moral preferences, in which the power of contrary choice is never absent. But the prior certainty of voluntary preferences is consistent with the full possession of this alternative power inherent in the will. For the theodicy of Edwards and Hopkins, which taught that the occurrence of moral evil is desirable, must be exchanged the statement that the entire exclusion of moral evil, which is never to be preferred to its opposite, by interposition of divine power, may be incompatible with the necessary conditions of the best moral system—the system productive, on the whole, of the highest good. This is not the time or the place to weigh the

merits of Dr. Taylor's system, only a portion of which has ever appeared in print. As to the manifest subtlety and intellectual grasp it exhibited, there could be but one opinion. I should add that the most conspicuous writers adverse to the peculiarities of Dr. Taylor's teaching were, like him, graduates of Yale, and, like him, owed their training mainly to President Dwight. Such were Asahel Nettleton and Bennet Tyler, who led the way in the founding of East Windsor, now Hartford, Seminary.

From the time of the elder Edwards, the school which he originated fastened its attention predominantly on the subjects embraced under the term Anthropology. The origin of sin, its nature, why it should be permitted to exist under the divine administration, the connection of human agency with divine agency in conversion, and kindred topics, were uppermost. Even in the heat of the Unitarian controversy, this did not cease to be the case. Latin theology, in its characteristic drift, in contrast with the favorite themes of ancient Greek speculation, was still in the foreground. But before many decades had passed in the century just brought to an end, there were marked signs of a change in the point of view. Theology, in the etymological sense of the term, began to draw to itself a renewed and increasing attention. In this movement, the master spirit in England was Coleridge. Under the stimulus emanating from him, the Apologetics of the previous century began to be supplanted by a more spiritual method of defending the truths of

natural and revealed religion. The time had arrived when the satirical remark that the four evangelists were tried weekly in the pulpits of England for forgery, was ceasing to be applicable. The value of the proof which Christianity carries in itself had begun to be more justly discerned. Thought and investigation were directed more and more to the Incarnation of Christ, to his person, life, and character. A few of the most gifted pupils of Dr. Taylor became deeply interested in writings of Coleridge, which were introduced into this country by President Marsh, of the University of Vermont. A new vista was opened before them. Ratiocination began to lose its charm, the authority of logic to give place to that of intuition. One of the pupils of Dr. Taylor responded with especial sympathy to the new influence. The time has gone by when opinion was divided on the question whether Horace Bushnell was a visionary, or a man of genius with a spiritual outfit rarely to be found in students and teachers of religion. There was in him, moreover, as all who knew him well were aware, a vein of common sense, which was not seldom manifest in the homely vigor of his public and private utterances. Dr. Bushnell was graduated in 1827. It was not until 1831, while he was tutor in college, that he reached the turning-point in his religious convictions and experience. At that time, it is right to remember, Dr. Taylor was still at the height of his power, not only in the theological class-room, but as a preacher both in college and in the churches elsewhere. He was a wise counselor in the matter of personal religion to undergraduate students. It was

an epoch when the entire institution was pervaded by a remarkable attentiveness to the Gospel. The spirit of honesty and independence, native qualities of Bushnell, were not discouraged, but were fostered, by the example, as well as by pithy sayings, of Taylor. But, from the outset of his ministry, Bushnell lifted the anchor and steered his own way. In the first of his printed works, the book on Christian Nurture, he struck out a new path. In contrast with a dependence on occasional revivals as a means of building up the churches and keeping alive the spirit of devotion, he exalted the family as the heaven-appointed birthplace of piety in its youngest members, and family nurture as the great instrument of its growth. The same ardor which was signally manifest in his subsequent writings perhaps tempted him now and then to overstatement, and more often to unguarded declarations which provoked attack and called for explanation. But he was able to appeal from contemporary criticism to the authority of the Puritanism of an older date, and by the freshness and reasonableness of his teaching to make an immediate and lasting impression on the churches. The work on "Nature and the Supernatural," perhaps, on the whole, the best of his writings, was the product of a seed falling into his fertile mind from a definition in Coleridge's "Aids to Reflection." The final chapter on the character of Jesus, whether or not it justified to the full extent the inference which he drew from the premises, is one of the most impressive portraitures of the character of Christ which the plentiful literature on this subject in the latter days has furnished. Later, in

a series of writings, Dr. Bushnell set forth, with characteristic frankness and warmth, his thoughts respecting the central topics of the Trinity and the Atonement. At the outset he broached a view respecting language which involved as an inference the necessary vagueness and inadequacy of all abstract terms: a theory equivalent in substance to the idea of Occam and the medieval Nominalists who followed him. The conclusion drawn was the denial of the possibility of scientific theology and of mental philosophy as well. Theology and Philosophy, being in the same boat, must sink or swim together. Unwarranted as was the exclusion of studies not having to do immediately with things material from the category of sciences, Bushnell had at heart a distinction which is valid and of practical worth. He insisted justly on the supreme importance which the conception of personality has in the contents of Christianity. In this feature of his teaching he might have cited Edwards, who sets what he terms "notional knowledge" in contrast with the living perceptions that flash on the soul by an illumination within.[1] The

[1] "The Affections," Part III, § iv. Dr. Bushnell might have found, had he sought for it, a direct and emphatic, although qualified and but partial, support for his view of language from Edwards in his treatise on The Freedom of the Will, Part IV, § vii. He speaks of the greater difficulty of conceiving exactly the processes of the Divine Understanding and Will than of the processes of our own minds, and adds: "Language is, indeed, very deficient in regard of terms to express precise truth concerning our own minds and their faculties and operations. Words were first formed to express external things; and those that are applied to express things internal and spiritual are almost all borrowed, and are used in a sort of figurative sense, whence they are, most of them, attended with a great deal of ambiguity and unfixedness in their signification, occasioning innumerable doubts, difficulties, and confusions in enquiries and controversies about things of this nature."

awakening, suggestive power of the writings of Bushnell has been recognized everywhere by candid readers. They propounded opinions considerably at variance with cherished beliefs. Yet no one could doubt the author's religious earnestness. Bushnell took up his pen when, from time to time, he was inwardly moved to communicate new light that his restless intellectual activity kindled within him. He was not habituated to scholarly research. His continued reading had the effect gradually to modify earlier conclusions. Then he felt the impulse to recast them. No desire for consistency was allowed to qualify the frankness of his expressions. In his mature, final exposition of the Trinity he approximated, as he avowed, to the ancient, orthodox conception of Athanasius and the Nicene Creed. On the Atonement, as a supplement to his inculcation of what is sometimes called the "Moral View," he declared his conviction that a certain propitiatory element, which is imbedded in the creeds and liturgies of the Church from the outset, is not without a real basis, and he sought an explication of it in a form which he deemed more satisfactory than the traditional modes of interpreting it. The discreet admirers of Bushnell will not ignore nor attenuate these concessions of that noble and gifted man. We may designate them as *Retractationes*—which is the title Augustine gave to the work in which, in his "Reconsiderations"—for this, and not "Retractions," is the meaning of the title—we find a not inconsiderable amount of retrogression from his earlier teaching. The originality and felicity of presentation

which mark the sermons of Bushnell have won for them numerous appreciative readers in England as well as in America. Happily, the meed of honor accorded by the sons of Yale to the eminent divines nurtured here is not contingent on a concurrence with all their opinions. If admiration is not misplaced when bestowed on one who unites the attributes of the poet and the philosopher, it will not fail to be evoked by the character and genius of Horace Bushnell.

Philosophy, a branch closely allied to Theology, was taught at Yale for many years by President Day, with a sobriety of judgment analogous to the wisdom which characterized his official administration. He published a little book in review of Edwards on the Will. Before his classes he was an expositor and critic of Locke and Reid, and at last of Cousin, the chief of the French Eclectic School. With the accession of Dr. Noah Porter to the chair of Philosophy, the door was opened for the admission of the latest representatives of the Scottish School, and of the various German schools from Kant onward. These were not only the subject of historical study, but a place was allotted to them among the factors which contribute to the outcome of philosophical inquiry. In the same broad spirit of criticism and independent thought, the colleagues and successors of President Porter in this field have discharged their function.

As to Theology within the precincts of the University in the last four or five decades, the period is too recent to be reviewed at length on the present occasion. It is a

period, in all enlightened countries, of the concentration of thought and inquiry upon the historical foundations of Christianity, including the life, the person, and the work of Christ. It has introduced a new epoch in Biblical Criticism, which compels a reconsideration of the crucial question of the seat of authority, with particular reference to the inspiration and authority of the Bible. Moreover, the state of philosophy and new teachings and theories of natural science have called for a restatement of the foundations of Theism. They have necessitated a renewed fortifying of the citadel of all religious faith.

It may be said with propriety that Yale has been neither indifferent nor dumb on these cardinal questions of world-wide interest. It is proper to mention that in the field of Apologetics the effort here has been to deal with the new problems in a spirit of candor, with mingled fearlessness and discretion. Few writers in recent days have made more timely, fresh, and effective contributions pertaining to the grounds of Theism, than our honored and lamented theologian, Dr. Samuel Harris. As to the questions grouped under the head of the "Higher Criticism," whatever may be judged of the wisdom, or want of wisdom, in the Yale teaching, this at least can be affirmed, that there has been no evasion of them, and little inclination, on the part of Yale instructors, ostrich-like to hide their heads in the sand. On the whole, I venture to say, the usual endeavor has been, as in all previous periods of our academic history, to unite fidelity to science with a wise and tenable conservatism.

The net results of a long period of investigation in

Philosophy and Theology are less tangible than the results which meet us in the province of the Natural and Physical Sciences. These sciences have to do with things visible, or indirectly subject to sense-perception. Moreover, the fruits of their progress wear the aspect of marvels. Such are the arts and inventions which mold anew the means of converse and intercourse among men, and the conduct of life in its whole exterior. Yet the sciences of which the phenomena are mainly spiritual and abstract initiate changes which, if less obvious, are really momentous and far-reaching in their influence. If there be questions to which even long researches and ages of intellectual conflict fail to bring a final answer, there is still a vast gain in the *ignorantia docta* which takes the place of that obtuse ignorance which knows not how the land lies and the points where the hidden treasure is to be sought.

To the instruction of the Indians in Christianity, in the early period, and generally to their education, Yale was not indifferent. The Trustees, at their first meeting after the charter was obtained, solemnly affirmed their sympathy with the design of the planters of New England to propagate the Gospel among the barbarous natives as well as among the whites. Among the early graduates there were six missionaries sent to the natives. In 1735, Reverend John Sergeant, who graduated in 1730 and succeeded Edwards as a tutor, began his work among the wandering Mohegans and other Indians in Stockbridge and the neighborhood. He mastered their

language, and prosecuted his labors, under varied obstacles, with perseverance and success until his death in 1749. Two years after, Edwards, on leaving Northampton on account of the troubles there, accepted the post thus left vacant and held it for six years. He attended faithfully to his task. A letter from him to Sir William Pepperell, governor of the province, respecting the plan of a school for Indian girls at Stockbridge, is interesting in its enlightened views on the subject of education.[1] He speaks not only of this particular matter, but in reference to English-speaking youth in general. He wants the method of instruction for the offspring of the Indians to be free, as he expresses it, from "the gross defects of the ordinary method of teaching among the English." As one of these grand defects, he specifies the habit of accustoming children to "learning without understanding." They are taught to read, he says, without knowing the meaning of what they read; and this practice goes on, even long after they are capable of understanding. They are taught the Catechism in the same way. They form the habit of repeating words without ideas. The child, he declares with emphasis, in reading the Bible, should be taught to understand *things* as well as words. Questions should be put to the young in the same familiar manner as "they are asked questions commonly about their ordinary affairs." He asserts that "the common methods of instruction in New England" are grossly defective. He goes on to say that children should be taught, in a plain way, Scriptural history

[1] For the letter, see Dwight, "Works of Edwards," p. 475.

and Bible stories of the most interesting and important events in the Jewish nation and in the world at large, since secular history is connected with the story of Israel. He would have children, moreover, taught "something in general of Ecclesiastical history, of the chronology of events, and of historical Geography." If it be thought that all children do not need instruction so extended, he still maintains that "children of the best genius" might at least enjoy this advantage. "All would serve," he insists, the more speedily and effectually, to change the taste of Indians, and "to bring them off from their barbarism and brutality to a relish for those things which belong to civilization and refinement." Music especially he recommends as a school for sensibility and affection. He writes to his father (January 27, 1752): "The Indians seem much pleased with my family, especially my wife. They are generally more sober and serious than they used to be. Besides the Stockbridge Indians, there are above sixty of the Six Nations, who live here for the sake of instruction. Twenty are lately come to dwell here, who came about two hundred miles beyond Albany." Greed of gain on the part of certain whites anxious to enrich themselves, and elements of opposition from other sources, were harmful to the mission at Stockbridge. But the ideal of Edwards, possibly unpractical in some of its features, was a high one, and he bent all his efforts to the realization of it.

Eleazar Wheelock, a graduate of Yale in the class of 1733, a zealous and interesting preacher of the Edwardian School, made his way up the Connecticut River, and

laid the foundations of Dartmouth College, which was chartered in 1769. The next year, Dr. Wheelock carried thither the school for Indians which he had conducted for many years at Lebanon in the colony of Connecticut. His plan at the outset was to educate missionaries, both whites and Indians. At Lebanon he had educated for the ministry the most noted of the Indian preachers, Samson Occum.

In later times, in the work of Home Missions in this country, Yale has been an effective auxiliary. In the early days, when the current of emigration passed the limit of the Hudson, the ministers who took part in this migration were often educated here. When the time came for the region between the Alleghanies and the Rocky Mountains to receive emigrants, a powerful influence went forth from Yale to determine the character of the institutions that were to spring up in that extensive region. One event of signal interest deserves special mention. In 1829 there went forth from the Yale Theological Seminary a choice company of young men who have borne the name of the Illinois Band. There were seven signers to the agreement under which they were organized. Prominent among them were Theron Baldwin and Julian M. Sturtevant. They bound themselves to establish a literary institution, to teach in it, and to teach and preach in important stations in the surrounding country. They founded Illinois College. There Dr. Sturtevant was an instructor for fifty-six years. Jacksonville, the seat of the college, was a village which had been settled only two years before the arrival of these

young missionaries. In the State there were less than 150,000 people, who were mostly emigrants from the Southern States. In Chicago there were not more than five or six families. The Illinois Band was reinforced by college friends. The service rendered by it to the cause of humanity and civilization, to say nothing of its distinctive work in preaching the Gospel, was incalculable. Members of the Band became friends and counselors of Abraham Lincoln. At the crisis when the question was whether the State should ally itself with the policy of freedom or with the other side, it was the work which had been wrought by the Illinois Band, as Mr. Lincoln declared, which determined what the issue of the struggle should be. The example which had been set by the organization of the Illinois Band was followed afterward by the Iowa Band, formed at Andover in 1842–1843. Nor was this movement at Yale the sole event of the same kind here. In 1881, the Dakota Band, composed of nine members, went out from the Divinity School. To the exertions of this company is largely due the fact, that fifteen years after, two hundred and twenty-seven churches had been formed in that territory. In 1890, the Washington Band, comprising six students then graduating from the Divinity School, began their labors in the territory so named, with gratifying results. One of them, Mr. Penrose, is now the President of Walla Walla College.

Yale graduates have exerted a wide influence in offices of administration in the societies for the promotion of Home Missions. Such officers in the American Home

Missionary Society were Milton Badger, D.D., of the class of 1823, and Alexander H. Clapp, D.D., of the class of 1842. Such officers now are D. Stuart Dodge, D.D., of the class of 1857, President of the Presbyterian Home Missionary Society, who has generously devoted his time and means to both Foreign and Domestic Missions, and A. F. Beard, D.D., of the class of 1857, Secretary of the American Missionary Association.

The first missionaries to foreign countries who were educated at Yale, went out under the auspices of the American Board of Commissioners for Foreign Missions. Owing to the long connection of the College and University with this organization, to Yale belongs no small share of the credit which the American Board has earned for itself wherever interest is felt in Christian missions. This honored society had its rise in the combined action of Massachusetts and Connecticut. President Dwight and other prominent ministers, together with distinguished laymen in this State, were concerned in its formation. The first annual meeting of the Board as an incorporated society was held in 1810, in the parsonage of Rev. Noah Porter, father of the late President Porter. There the constitution of the society was framed. At its third annual meeting, which was held at Hartford, Governor John Treadwell, a graduate of Yale in the class of 1767, was made its president. One of the officers, to whose sagacity and devotion the upbuilding of the American Board was very much due, was Jeremiah Evarts, of the Yale class of 1802, father of the Honorable

William M. Evarts. He served it in the responsible station of treasurer from 1812 to his death in 1831. Other foreign missionary boards in this country, the organs of the most important religious bodies, owe their origin, and their direction at present, in no small degree to Yale graduates. The same is true of the Student Volunteer movement for foreign missions, organized in 1886. Five of its most effective secretaries have been chosen from our recent alumni. The incorporating of missionary education in the curriculum of nearly five hundred American colleges and universities has been for six years the occupation of the Reverend Harlan P. Beach of the Yale class of 1878. Other graduates have founded Young Men's Christian Associations in several European countries and in various lands in eastern Asia, including Ceylon, Japan, and China. The number of missionaries who have gone forth from Yale under the auspices of the American Board alone is not less than seventy-five. The total number of foreign missionaries from Yale is certainly not less than one hundred and twenty. Not a few of the missionaries wholly or in part educated here have been distinguished, along with evangelical work in the stricter sense, for their scholarly achievements in the translation of the Scriptures and of other writings into various languages, for special services in the instruction of the heathen in arts and sciences, as physicians among them, or for their devotion to particular forms of philanthropy. On the present occasion, anything like a detailed history is impracticable. All I can do is to single out special points and particular persons for the sake of illustrating

the nature and suggesting the extent of the missionary activity of Yale.

The part which the College had in the conversion to Christianity of the Sandwich Islands possesses now a special historic interest. In 1809, a vessel entered the harbor of New Haven which had on board a Hawaiian youth named Obookiah, who, for some reason, had been allowed to take passage in it. In the conflicts of the natives his parents had been slain in his presence. He had learned some English, and lingered about the college buildings, of the use of which he had been informed. One day he was seen on the threshold of one of these buildings of the old brick line, weeping. The observer, the Reverend Edwin W. Dwight, in answer to an inquiry, was told by him that he was weeping because there was no one to teach him. The attention just drawn to this solitary youth led to a movement, under the lead of President Dwight, which resulted in the establishment by the American Board of a school at Cornwall, Connecticut, for the training of young men from heathen countries for missionary service in their native lands. The school was continued for a number of years. In the first company of missionaries which the Board sent to the Hawaiian Islands, which sailed from Boston in 1819, was Asa Thurston, who was graduated at Yale in 1816. There he lived and labored with signal energy and success for forty-eight years, never once visiting his native country. His uncommon physical powers were mated with an unusual mental vigor and accuracy. Not very long after he commenced his work, a profligate native priest as-

saulted his wife. She fled to her dwelling and was joined by her husband. The rough assailant soon followed both over the threshold, "but," says the narrator, "he was glad to flee from the powerful arm of a man who at Yale College had been voted the most athletic student in his class." "*Vixere fortes ante Agamemnona multi.*" Endeared to the people, efficient as a preacher and useful as a translator of the Scriptures, he lived on to the age of eighty.

Perhaps no foreign missionary from Yale has attained to higher distinction, or won it more worthily, than Eli Smith, a graduate of the class of 1821. He entered upon his work in 1827, and continued it until his death in 1857. So extensive were his journeys in different countries in the East, that he was styled the explorer of lands for others to occupy. In addition to his acquaintance with the ancient languages, and with several modern tongues besides the Turkish, he was a thorough student of the Arabic and the kindred languages. To companionship with Dr. Smith and to his geographical and linguistic learning, Dr. Edward Robinson's work in the Holy Land owes a great part of its value. Dr. Smith preached fluently in Arabic. He had gone so far in rendering the Bible with remarkable accuracy into the Arabic as to comprise in his translation the entire New Testament, the historical books of the Old Testament, and a large portion of the rest of the Scriptures. This translation, unlike most other versions of the Bible, needs at the present day no revision. It may not be generally known to you that the Professor of American History in the University is a son of this distinguished missionary.

Among the Yale missionaries in Syria, one who is still there, prosecuting his most useful and successful work, is the Reverend Henry H. Jessup, D.D., a graduate of the class of 1851. He entered upon his work in 1856. Since the forming of the distinct Presbyterian Board, the Syrian mission has been under the direction of the Presbyterian Church. In a letter to the President and Fellows of Yale, in response to an invitation to attend the Bicentennial commemoration, Dr. Jessup writes: "On my arrival here in February, 1856, one of the first men to greet me was Eli Smith. He was then engaged on that monumental work, the translation of the Bible into the Arabic language,—a work which has forever connected the name of Yale with the spiritual enlightenment of tens of millions of our race."

Not unworthy to have his name associated with that eminent missionary is Azariah Smith, D.D., both preacher and physician, chiefly in western Turkey, a Yale graduate in the class of 1837. He was a man of extraordinary merit.

David Tappan Stoddard was graduated in 1838. He was a tutor in college for two years. In 1843 he entered upon his career as a missionary to the Nestorians in Persia. He died at the age of thirty-nine. He was a man of uncommon talents. Persian nobles and princes honored him for his learning. In the tone of his piety he brought to mind the Apostle John. He was often referred to as "the saintly Stoddard." Yet he was a man of unbending principles. Dr. Anderson, the Secretary of the American Board at the time of his visit to this country in 1849, says of him, as he appeared at

the annual meeting: "My own thought at the time was that were an angel present in human form, his appearance and deportment would be much like those of Mr. Stoddard." Professor B. B. Edwards, of Andover, a man not given to exaggeration, wrote: "He goes among the churches, burning like a seraph. So heavenly a spirit has hardly ever been seen in this country."

In the first company of missionaries to Ceylon was Benjamin C. Meigs, a member of the class of 1809. He spent more than forty years (1815–1858) in that country, preaching and organizing schools, in a spirit of untiring self-sacrifice.

In the record which the University has made of work accomplished in India, I can only remind you of a single, and that a recent, incident. In the midst of the late appalling famine, the ability and self-devotion of Robert A. Hume, of the class of 1868, were unsurpassed. He disbursed not less than a million of dollars which were intrusted to him for this purpose. The Queen of England was in sympathy with the gratitude felt by myriads of sufferers who were saved from starvation, and expressed her feeling by the gift of a gold medal to Mr. Hume. His brother, Edward S. Hume, of the class of 1870, was a fellow-laborer in the same charitable service.

Dr. Peter Parker took at Yale both the academic and the medical course. He received the Bachelor's degree in 1831, and three years after went to China in the double capacity of a missionary and a physician. He established a hospital at Canton for the treatment of

diseases of the eye. Such was the pressure of applicants for relief from other maladies also, that it soon expanded into a general hospital. The multitude who were cured wondered that he would take no presents. They were extremely grateful. One man whose sight was restored by an operation for cataract wanted a likeness of his benefactor that he might worship it daily. In the course of twenty years, fifty-three thousand patients were under treatment. The function of a missionary was combined with that of a physician. The patients not infrequently took away with them the Bibles and other publications which Dr. Parker put into their hands, and which they had read in the leisure time afforded them while they were under his care. The work of the hospital went on when Dr. Parker had accepted the office of Secretary of the Legation and Chinese Interpreter for the American Embassy. The personal regard of one of the Chinese commissioners for Dr. Parker moved him to insert of his own accord in the Cushing treaty the permission to build hospitals and churches in the ports. In 1844, after Mr. Cushing's return, Dr. Parker was made United States Commissioner. The revision of the treaty with China was effected almost exclusively by his exertions. In 1857 his health had become reduced, so that he returned to this country to spend the remainder of his life. At Washington, where he resided, in conjunction with other marks of respect, he was made President of the Society of the Yale Alumni.

I regret that I can do no more than make a bare ref-

erence to a few of the Yale missionaries who survive. One of the most competent of these, Rev. Lewis Grout, graduated in 1842, labored for sixteen years among the Zulus in South Africa, and now, at the age of eighty-six, is passing his last days at his home in Vermont. Henry Blodget, D.D., graduated in 1848, returned to his native country after a service in China of many years. The older professors at Yale remember with reverence and warm regard Dr. S. Wells Williams, the author of "The Middle Kingdom," who, although not a graduate of the College, was professor of the Chinese language in this institution, after he had spent many years in China, where he was extremely useful as a missionary and as a civilian in the service of the government of the United States. Dr. Williams's Chinese Dictionary is a monument of his learning. The relations of the University to Japan, on various grounds, are of peculiar interest. Of the Japanese students who have come to Yale, a number have been trained in the Divinity School for Christian service in their own country. Of the American missionaries in Japan who have been educated at Yale, the names of Dwight W. Learned (graduated in 1870) and John H. DeForest (graduated in 1868) are among the names which will readily occur to such as are well informed on the subject.

Our missionary history is not without its records of imprisonment and death by violence. It is impossible to exclude from recollection the recent events in China. All hearts have been touched by the tragic fate of Horace Tracy Pitkin, a missionary of the American Board,

a graduate of Yale in the class of 1892. The pathetic details of his Christian serenity and heroism in the prospect of death, I will not rehearse. It is enough to say that had these things occurred far back in the days of Decius or Marcus Aurelius, the story of them would have come down, as a familiar passage in the martyrology of the Church, through all the subsequent generations.

The Reverend Dr. Jessup, in the letter which I have already quoted, writes: "I congratulate you all on this auspicious day, and, as a loyal son of Yale, permit me to say that we, missionary sons of Alma Mater, look to her to train the missionaries of the future. A noble band have gone forth from Yale to plant Christian institutions in distant lands. . . . The sons of Yale are scattered over the earth, but more of them are needed."

These are the words of a veteran missionary. They recall the famous saying of John Wesley, which this University, in the light of her history, more fitly than any individual, may say of herself, "My parish is the world."

DEDICATION OF THE CHENEY-IVES GATEWAY

[Exercises conducted on Monday, October 20, at 9.30 A.M., at the Gateway erected by the Class of 1896, Yale College, in memory of Ward Cheney and Gerard Merrick Ives. Presentation address by Harry Johnson Fisher, B.A., a member of that class, and acceptance by the President of the University.]

MR. FISHER

PRESIDENT HADLEY and Yale men: I am here as a representative of the Class of Ninety-Six, to present to you this gate. In its stone and iron it typifies the rugged manliness of those to whose lasting memory it has been erected. That is our wish. To you who are now gathered beneath these elms, and to those Yale men who shall follow after us, we wish this memorial to stand first of all for the manhood and courage of Yale. In the evening shadows the softer lights may steal forth and infold it, but through the daylight hours of toil and accomplishment let the sun shine down upon it, and bring out each line of strength, that every Yale man may be imbued with that dauntless spirit which inspired these two sons of Yale in their lives and in their deaths.

We do not wish you merely to stand before this memorial and gaze upon it as a monument. We want every one of you, whether graduate at Commencement time or undergraduate in term time, to come to it and to sit upon its benches, just as we of Ninety-Six shall come to it during the advancing years, and in the coming keep always alive in our hearts the spirit of these two who did their work and held their peace, and had no fear to die. That is the lesson these two careers are singularly fitted to teach us. To the one came the keenest disappointment which can come to a soldier,—the disappointment of staying behind, and after that, the toil, the drudgery, and the sickness all bravely borne. To the other it was given to meet death with that steadfast courage which alone avails to men who die in the long quiet after the battle. It is no new service these two have given to Yale. Looking back today through the heritage of two centuries, these names are but added to the roll of those who have served Yale because they have served their country.

The stone and iron of this gate will keep alive the names of these two men. It is our hope that the men of Yale will, in their own lives, perpetuate their manhood and courage.

PRESIDENT HADLEY

Of all the memorials which are offered to a university by the gratitude of her sons, there are none which serve so closely and fully the purposes of her life as these monuments which commemorate her dead heroes. The most important part of the teaching of a place like Yale is found in the lessons of public spirit and devotion to high ideals which it gives. These things can in some measure be learned in books of poetry and of history. They can in some measure be learned from the daily life of the college and the sentiments which it inculcates. But they are most solemnly and vividly brought home by visible signs, such as this gateway furnishes, that the spirit of ancient heroism is not dead and that its highest lessons are not lost.

It seems as if the bravest and best in your class, as well as in others, had been sacrificed to the cruel exigencies of war. But they are not sacrificed. It is through their death that their spirit remains immortal.

That rivers flow into the sea
  Is loss and waste, the foolish say;
  Nor know that back they find their way
Unseen, from whence they wont to be.

Showers fall upon the earth, springs flow;
  The river runneth close at hand;
  Brave men are born into the land,
And whence, the foolish do not know.

It is through men like these whom we have loved, and whom we here commemorate, that the life of the Republic is kept alive. As we have learned lessons of heroism from the men who went forth to die in the Civil War, so will our children and our children's children learn the same lesson from the heroes who have a little while lived with us and then entered into an immortality of glory.

INTRODUCTION OF MR. THACHER

THE HONORABLE SIMEON E. BALDWIN, LL.D.

WE heard yesterday, from Professor Fisher, of Yale in its relation to Theology. With a sister science —one might perhaps better say a daughter science— Yale from her early years has also come in closest contact. There are ministers of justice among her sons in greater number even than ministers of religion. Of them we are to learn from one of their number, who, in the greatest city of this land and of this hemisphere, has won a leader's place at a bar accustomed to deal with great affairs.

The name which he has inherited was, in my college days, and for a long generation, one of the most familiar and of the dearest which the student knew. It stood for a commanding personality in Professor Thacher. It stood for a thorough devotion to Yale, to the full measure of his opportunities; and a like devotion, in another walk of life, to the full measure of his opportunities, has been shown by the son. He has found time, or has made time, for ten years past, to assist in the work

of instruction in our Law School, and, as president of the Yale Club of New York, was one of those at whose creative touch, in a brief seven months, there rose out of the ground, as by a magician's wand, the stately structure in which that club now offers a fitting center for the Yale life in the Empire State.

I have the honor of introducing Thomas Thacher, of the New York bar.

YALE IN ITS RELATION TO LAW

THOMAS THACHER, M.A.

[Address delivered in Battell Chapel, Monday, October 21, 10.30 A.M.]

MR. PRESIDENT, Alumni, and Friends of Yale: Is it not a little hard that the words which call me to my feet carry so much of kindness, of honor, of suggestion, as well-nigh to rob me of the power of utterance? And those words have, in one respect, special force, because of the source from which they come. For behind the speaker, out of the memories of childhood, arises the form of his father, an ideal Yale lawyer of the old school—Roger Sherman Baldwin, advocate, counselor, jurist, senator, governor. Could I clearly paint his picture and show his life, with the surroundings of the times, I might perhaps well substitute this for much of what I have written.

We meet to read the tale of two centuries of Yale life, to rejoice over Yale achievements, to refresh our sense of Yale character, and to strengthen our love and

inspire our zeal for Yale and for all that Yale stands for to-day.

If to enjoy the pleasures of reminiscence and imagination were our only purpose, this gathering of the sons of Yale would find justification enough. The dragging chains which hold our spirits down, in the busy life of to-day, must yield as we live again in memory our own lives as Yale men and in imagination see the men and deeds making up the history of Yale during these two centuries. "*Hoc est vivere bis, vita posse priore frui*"—"This is to live twice, to be able to enjoy the life that is past."

But there is a further purpose. We look back with pride, that we may go on with hope and zeal. Guidance and inspiration for the future of Yale, as ever in her history, come from the study of her past. As we pause to think what Yale has been and has done, of those who have labored for her and of those whose lives have given to the world the fruits of Yale training and Yale character, can we do less, and need we do more, than to resolve and pledge ourselves to the resolution that the Yale of to-morrow shall fit the Yale of yesterday?

Within these purposes, the proud duty is assigned to me to speak of "Yale in its Relation to Law"—a grand theme, but one rich to embarrassment. The purpose of the law is to establish and secure peace, order, liberty, and justice among men and among states and nations. Many and mighty have been the efforts and achievements toward this end during the last two hundred years in this country, and it requires but little reflection to real-

ize that in them Yale has had a large and honorable share. But should we try to show, with any approach to completeness, what Yale as an institution and through her sons has done in this wide field during these two centuries of varied and ever changing activities, we should find the hour gone and the tale but just begun. The flying hour permits only the mention of a few names and a few achievements, by way of suggestion and illustration. And this is well. For the power of this celebration lies not in what is said by the few, but in what is thought and felt by the many.

We claim for Yale a share in all the honorable achievements of her sons—and not solely because habits of thought and action are formed and character is determined in the years of college life. The influence of Yale does not cease at graduation. Yale associations are a continuing force in the lives of most of her graduates, often becoming stronger as the years go by. It must be admitted that sometimes the claim we make seems, at first thought, to rest on a basis a little shadowy; but usually investigation will justify it. Illustration of this fact will be found in the lives of those whom the limited time permits me to mention.

Turn your thoughts, if you will, to the early days. Consider the necessity and the difficulty of building up the law in the new communities, existing under peculiar and varied conditions, in the several colonies. The story of this work cannot be easily told. But it was important, and in it Yale, through her sons, bore an important part.

The first Yale graduate who devoted himself to the

law was William Smith, of the class of 1719. He was the first graduate coming from New York. He quickly became a leader of the bar in New York City. When Governor Cosby sued Rip Van Dam for salary paid to him as acting governor during the interim between the death of Montgomerie and Cosby's arrival, and appointed the judges of the Supreme Court a court of equity to try the case, Smith and his associate, Alexander, boldly denied his authority. The case was not decided. But Chief Justice Morris was removed from office because he declared his opinion in favor of this contention. A petition brought before the Assembly the question of the power of the governor to erect a court of equity, and William Smith was then publicly heard upon the subject. "It may well be doubted," it is said, "whether the American doctrine of home rule, which found its ultimate expression in the declaration of 1776, ever had fuller or clearer utterance than it did in the New York Assembly in 1734." When, a little later, Zenger, the editor of a paper started in 1733, doubtless by the influence of Smith, Morris, and Alexander, as an organ of those opposed to the pretensions of the Governor, was prosecuted for libel, Smith and Alexander came forward to defend him. Because they attacked the validity of the court, they were expelled from the bar, and Zenger was defended by Andrew Hamilton of Philadelphia, who received from them the suggestions upon which he built his famous argument for the liberty of the press. Thus early did Yale stand forward for the rights of the colonies and for liberty. "Zenger's trial in 1735," says

Gouverneur Morris, "was the germ of American Freedom." Later, Smith was appointed attorney-general and advocate-general of the province by Governor Clinton, and at his death he was a judge of the Supreme Court. When he was admitted to practice, and for some years afterward, he was the only non-clerical graduate of any college in the city, and his success is attributed to his advantages as a graduate of Yale. Doubtless, the course of instruction during his college days, in that early time, was quite limited, and so was the learning he then acquired. But in the fall of 1718, a year before his graduation, the first college building at New Haven was occupied; the controversy as to the permanent location of the institution was practically ended; the generous gift of Governor Yale had been received, and the name of Yale College was adopted. We are told that the commencement was "glorious and jubilant beyond precedent." This has a familiar sound. The spirit of Yale was there, "glorious and jubilant." And William Smith felt its influence, as so many have done since, during the remaining year of his student days, and the several years when he served as tutor. With its influence upon him, he took up the practice of the law in New York City. Was not this the advantage which gave him success?

In the class of 1721 was Thomas Fitch, who aided conspicuously in the building up of the law in the Colony of Connecticut, as codifier of the laws, as chief justice, deputy governor, and governor, and who was said by the first President Dwight to be "probably the most learned lawyer who had ever been an inhabitant of the

Colony." To him President Clap submitted for revision the new charter of the College, the charter of 1745.

The class of 1724 supplied a chief justice to Rhode Island,—Joshua Babcock,—and the class of 1728 gave to New Jersey its first college-bred lawyer, David Ogden, described as "perhaps the first thoroughly educated lawyer in the province," who for many years was a leader of the bar, and became judge of the Superior Court and later of the Supreme Court.

In the class of 1740 was Eliphalet Dyer, judge of the Superior Court of Connecticut, and for four years its chief justice. The class of 1741 contained William Livingston, successful at the bar in New York, who removed to New Jersey and was governor of that State from 1776 to 1790, and delegate to the Constitutional Convention of 1787. In the class of 1744 was William Samuel Johnson, for many years a leading lawyer of Connecticut, for some time judge of the Superior Court of that colony, a prominent delegate to the Constitutional Convention, first United States Senator from Connecticut, and president of Columbia College. In 1745 was graduated William Smith, son of William Smith of 1719, a partner with Livingston in the practice of law, who with him revised the laws of New York. In his later years he was chief justice of Canada, and was called "the father of the reformed judiciary of that Province." It may be noted, in passing, that while William Smith the father was one of the first trustees of Princeton, the son was an adviser of Wheelock as to the charter of Dartmouth. Richard Morris, chief jus-

tice of the Supreme Court of New York, was a graduate of the class of 1748. In the class of 1750 was Thomas Jones, judge of the New York Supreme Court; and in the class of 1751 was Chief Justice Richard Law of Connecticut.

These names must suffice to suggest the influence of Yale in the law through its graduates of the first fifty years of its life. Even in those days, when the law presented little attraction compared with the later times, Yale sent out men "fitted for public employment in the Civil State" as well as in the Church, who contributed largely to the work of establishing peace, order, liberty, and justice in the colonies.

In the year 1763 there is a scene which is within our theme and is in many ways too interesting to pass by. It is that of the contest before the Connecticut Assembly as to the right of that body to interfere in the management of the College — similar to the contest which gave rise to the famous Dartmouth College case, although, of course, not involving the constitutional question decided in the United States Supreme Court. This contest was a Yale contest in more respects than one. The presiding officers of the two houses of the Assembly, and one half of the members of the upper house and one sixth of those of the lower, were Yale graduates. The counsel were Jared Ingersoll of the class of 1742, and William Samuel Johnson of the class of 1744, on the one side, and the president of the College, President Clap, on the other. Obviously the question was of vital importance, and the victory of President Clap, which seems to have

settled it forever, was not the least of his services to the College. Moreover, the scene itself is evidence, so far as Connecticut is concerned, of the general influence of Yale in the domain of the law in those days.

In the Constitutional Convention of 1787, Yale was represented by William Samuel Johnson of Connecticut, William Livingston of New Jersey, Jared Ingersoll of Pennsylvania, and Abraham Baldwin of Georgia. These were graduates. Yale may also claim an interest in another of the Connecticut delegates, Oliver Ellsworth. Though he graduated at Princeton, he was a student at Yale for three years. Roger Sherman, too, in some degree belonged to Yale College, having been its treasurer for ten years and more. The Constitution, as recommended by the Convention, was put in final shape by a committee appointed to revise the style and arrange the articles, of which William Samuel Johnson was chairman, the other members being Hamilton, Morris, Madison, and King.

Yale was influential in the conventions of the States by which the Constitution was adopted: in Massachusetts through Theodore Sedgwick; in New York through Richard Morris, John S. Hobart, and Philip Livingston; in Connecticut through Ellsworth and many others. And when the national government under the Constitution was established, the influence of Yale was felt in the first Congress, notably through William Samuel Johnson and Oliver Ellsworth, who drew the act of 1789 for the organization and regulation of the Federal courts.

After the establishment of the Federal government

with its Congress and its courts, and the complete organization of the several States, each with its legislature and its courts, and in each of which a body of law, legislative and judicial, was to be worked out independently, the efforts and achievements of the law become so numerous, the share therein of Yale and Yale men becomes so complex, that some classification seems necessary in selecting the names and deeds to be specially mentioned. From this time on, we find Yale men at work as members of both houses of Congress and of the legislatures of the States, as governors, as law officers of the nation and the States, as judges in the Federal and State courts, as educators and writers, and as attorneys and counselors—in all ways and in all parts of the land, and in great numbers, working with zeal, influence, and honor to advance the grand purpose of the law. The several topics, Yale in legislation, Yale on the bench, Yale in legal education and literature, and Yale in advocacy, suggest themselves. But before we seek to find illustrations of the influence of Yale in each of these fields, one name, which belongs to all of them, must first be mentioned.

I refer to Chancellor Kent, of the class of 1781, who perhaps outranks all other Americans as a contributor to the advance of law. He served in the legislature of New York. He was one of two commissioners appointed in 1800 to revise the laws. While engaged in practice, he was for several years, from 1793, professor of law at Columbia, and he resumed this work in his later years. For sixteen years he was a justice

and for ten years chief justice of the Supreme Court of New York, and for seven years chancellor of that State. And, after his retirement from the bench on account of age, he wrote, and revised through three editions, his Commentaries, called by Judge Story "the first judicial classic," and known and valued throughout the English-speaking world. His labors and learning, it has been said, gave to the judicial history of New York its chief ornament and value. Through the courts of New York, and later through his writings, he spread abroad over the land larger, clearer, and truer conceptions of municipal and constitutional law and contributed largely to the improvement of the administration of justice in the courts. Surely it is a privilege to claim a share in his work and life.

Chancellor Kent was in college from 1777 to 1781. Means of subsistence were difficult and the movements of the British troops were disturbing, and the College was not open more than one half the usual time. (It was, by the way, during his retirement, when the College was broken up by the troops, that he, at the age of fifteen, read Blackstone and resolved to be a lawyer.) Yet that the life at Yale was an important factor in the making of the man who wrought so well in the law, is evidenced in an address delivered by him, in 1831, before the Phi Beta Kappa Society in New Haven (of which he was one of the original members). He says: "Who indeed can resist the feelings which consecrate the place where he was born, the ground where his ancestors sleep, the hills and haunts lightly

trodden in the vehemence of youth, and, above all, where stand the classic halls in which early friendships were formed and the young mind was taught to expand and admire!"

Chancellor Kent was fortunate in that his decisions were well reported. We should not, therefore, pass on without referring to William Johnson, of the class of 1788, reporter of the Supreme Court, and from 1814 to 1825 reporter of the Court of Chancery. Without such reporting the influence of Kent's decisions would not have been such as to entitle Judge Dillon to call him, "more than any other person, the creator of the equity system of this country." Judge Story said: "No lawyer can ever express a better wish for his country's jurisprudence than that it may possess such a chancellor" (referring to Kent) "and such a reporter" (referring to Johnson).

And in this connection should be mentioned the like service done for the courts of Connecticut by Thomas Day, of the class of 1797.

From the thought of Chancellor Kent it is easy to pass to the topic of Yale as a teacher of law. As part of the efforts of the first President Dwight to broaden the scheme of studies at Yale, Elizur Goodrich (class of 1779) was appointed Professor of Law in 1801. He held this appointment until 1810. His successor was Judge David Daggett (class of 1783), appointed in 1826, who continued in the chair until 1848. On account of an endowment received from friends and admirers of Chancellor Kent, the professorship in 1833 was

named the Kent Professorship of Law. It has always belonged to the Academic Department. That some knowledge of the law should be acquired by all who claim to be educated men has been recognized at Yale since the beginning of the nineteenth century. Work to this end, however, can hardly be said to have been prosecuted satisfactorily until, in 1881, the Honorable Edward J. Phelps accepted the professorship, which he continued to hold until his death, although his duties were suspended during his absence in England. The services of Professor Phelps in this professorship, as well as in the Law School, are so well known and so lately ended as to need no comment.

The famous law school in Litchfield, started in 1782, and the first of its kind in this country, cannot be claimed as a Yale foundation, since Judge Reeve, its founder, was a graduate of Princeton. But in 1798 James Gould, of the class of 1791, became associated with Judge Reeve in the conduct of the school, and after 1820, when Judge Reeve retired, had charge of it until its discontinuance in 1833. Meantime Seth P. Staples, of the class of 1797, started a private school in New Haven. After a time Samuel J. Hitchcock, of the class of 1809, assisted him. And when Mr. Staples went to New York, in 1824, he left the school to Mr. Hitchcock and Judge Daggett. Judge Daggett being appointed Kent professor of law, the school was treated as a Yale institution, although degrees were not conferred upon its graduates until 1843. In 1847 a new law faculty was appointed, consisting of Governor Bis-

sell and Judge Dutton. After the death of Judge Dutton, in 1869, the faculty was reorganized. Under the management built upon the foundation then made, the school has attained the high position it now holds among the law schools of the country.

The two distinct purposes—the teaching of law as a part of a general education, and the training of those intending to practise law—have gone on here separately, but side by side. Lately, courses in law have been put among the elective studies of senior year in the Academic Department, and the work of the academic professors and the professors in the Law School has been in part united. This not only enables one intending to practise to shorten the time of preparation without reducing the years of academic life, but—what to me seems more important—it gives to all academic students a better opportunity to acquire such a knowledge of the nature, the history, and the principles of the law as all educated men should have for their own good and for the good of the community in which they live. Is not this an important step in carrying out the chief purpose of Yale, to make good, intelligent, and influential American citizens?

The work of Yale in the teaching of law has not been confined to New Haven. Reference has already been made to the work of Chancellor Kent at Columbia, and of Judge Gould at Litchfield. Professor Theodore W. Dwight, the most famous law teacher of the later years, studied at the Yale Law School. The three law schools in New York are now presided over

by Yale graduates. In St. Louis, Cincinnati, Albany, Washington, Buffalo, Ann Arbor, Chicago, Baltimore —all over the land, and in Japan, Yale graduates have been and are engaged as teachers in spreading the knowledge of the law.

Speaking of the study and teaching of the law, and standing in this presence, we cannot fail to read from the windows of this chapel the names of two persons who, in other connections, will receive tributes of love and veneration in this celebration—President Woolsey, because of his work in international law, and Professor James Hadley, because of his work in Roman law. The study of the law greatly attracted Professor Hadley during the latter part of his life. Would that his strong and luminous mind had been permitted longer to roam in this field, and to give to the world further fruits of his research!

The topic "Yale in Legislation" calls to mind a host of the sons of Yale who, as senators, representatives in Congress, governors, and State legislators, have wrought well and done honor to their Alma Mater.

In Congress, the figure which rises above the rest, because of historical prominence, is that of John C. Calhoun, of the class of 1804. Strong and keen in intellect, upright in character, determined, tenacious, and indefatigable, he was a worthy member of that great trio of which Webster and Clay were the others. Devoted to the interests of the South, believing slavery essential to those interests, and foreseeing the conflict likely to arise, he abandoned the broader view of the

Nation with which he had started out, studied the Constitution anew, and became the great Nullifier. The South Carolina idea, to which he first gave definite shape, and to which he was devoted to the end of his days, was fought to the death in the debates in Congress and in the country and finally in the Civil War. Calhoun is remembered only as the apostle of a lost cause. It is said that he carried "the half-unconscious sadness of the prophet who foresees the coming sorrow that is hid from the common eye." He might well rejoice to-day that, notwithstanding his forebodings, the nation and the section which he loved were greater and more prosperous because of the loss of the cause for which he fought. We of the law are accustomed to thinking that the stronger the adversaries and the more fitly matched, the truer, the more complete and satisfactory will be the conclusion of the court. The conflict was inevitable. But without Calhoun, would the issue have been so clearly defined, the decision so complete? Would Webster have stood out so grandly as the Defender of the Constitution, if it had not been attacked by a man of the intellect and character of Calhoun?

Gladly would we claim Webster as a Yale man, and not least because of those words of tenderness uttered with broken voice and tearful eyes after his great argument in the Dartmouth College case: "It is, sir, a small college; but there are those who love her." He belongs to Dartmouth. And yet, without detracting from her honor, Yale may, through one of her distin-

guished sons, claim a share in his work. I refer to Jeremiah Mason, of the class of 1788, a great lawyer and jurist, whom Webster would not permit to be outranked even by Marshall. He was a leader at the New Hampshire bar when Webster began his practice there. They fought together in the courts. They became friends. They were associated in many ways. As Mr. Lodge points out, the example of Mason and competition with him were, in large measure, the cause of the rapid development of Webster's unequaled power of stating facts or principles, and of his study of simplicity and directness, "which ended in the perfection of a style unsurpassed in modern oratory."

It would be pleasant to dwell upon the records of many others of the sons of Yale who have done honor to themselves and to Yale in the Senate and the House of Representatives. But this would require selection from about sixty senators and about one hundred and fifty representatives. And the hour is flying.

The record of Yale on the bench is embarrassing because of its fullness. The second chief justice of the United States Supreme Court was Oliver Ellsworth, a student at Yale for three years, although graduated at Princeton. Henry Baldwin, of the class of 1797, was a justice of that court from 1830 to 1844. In 1870, William Strong, of the class of 1828, became justice of that court, and so continued until 1880. Morrison R. Waite, of the class of 1837, was chief justice from 1874 to 1888. He was an Alumni Fellow of Yale from 1882 until his death in 1888. Wil-

liam B. Woods, of the class of 1845, was a justice of the Supreme Court from 1880 to 1887. David J. Brewer, of the class of 1856, was appointed justice in 1889; Henry B. Brown, of the same class, in 1890; and George Shiras, Jr., of the class of 1853, in 1892: these three still continuing in office. Judge David Davis, who was a justice of that court from 1862 to 1877, studied law at the Yale Law School, but before the time when degrees were conferred upon its graduates.

In other courts Yale's representation is so numerous as to baffle any effort at reasonable selection. The classes of 1774 to 1778 supplied five judges, two of whom were chief justices, to the Supreme Court of Vermont. The list of judges in Connecticut reads like a Yale catalogue. From 1784 to 1874, except for about eighteen years in the aggregate, the chief justice was always a Yale graduate, Huntington, Law, Dyer, Mitchell, Swift, Hosmer, Daggett, and others making up the list. In New York the name of Chancellor Kent heads the list, which is a long one. The high reputation of the Superior Court of New York City was so largely due to Yale men as to demand special mention. It was established in 1828, and its first chief justice was Samuel Jones, of the class of 1809 (previously chancellor), who continued in office for nineteen years and then became a judge of the Supreme Court, and "of whom," says Benjamin D. Silliman, "we all spoke, not irreverently, as the 'old chief,' than whom, perhaps, no more learned judge or able lawyer, save Chancellor Kent, could be named at the

bar." Another of the three original judges of the Superior Court was Thomas J. Oakley, of the class of 1801, one of the leaders of the bar, who continued in that court until 1857, in 1847 becoming its chief justice. Other Yale men who became judges of that court were Lewis B. Woodruff, who later was United States circuit judge in New York; Edwards Pierrepont, who was Attorney-General of the United States; and Charles F. Sanford. Mention might be made also of Alexander S. Johnson, judge of the Supreme Court, the Court of Appeals, and the United States Circuit Court; of Douglas Boardman, of the Supreme Court (at his death dean of the Law School of Cornell); of Judges Hobart, Hogeboom, and others. In the Massachusetts Supreme Court Yale was first represented by Simeon Strong, of the class of 1756, and later by Theodore Sedgwick, and later still by Dwight Foster. Through Chief Justices Meigs and Hitchcock Yale has presided over the Supreme Court of Ohio, and, through Chancellor Runyon, over the Court of Chancery in New Jersey. These are but a few names out of the long list of Yale judges.

The roll of successful advocates is not easy to make up. The work of the advocate is but little recorded. A few leave memories that endure for a time, but most of them are lost to fame soon after their voices cease to be heard in the courts. You will recall many of them among the graduates of Yale, with whatever locality you may be familiar. The list is long and selection would be difficult. There is, however, one graduate of Yale whose name must occur to all, one who enjoyed

unique opportunities and in them won unusual distinction and rendered unusual service. I need hardly say that I refer to William M. Evarts. When the conflict between Andrew Johnson and the dominant party in Congress led to the impeachment of the President, it was his privilege to appear in his defense before the Senate of the United States, sitting for the first time in a case of grand consequence as a court of impeachment. He successfully contended against a view of the relative powers of Congress and the Executive which, if established, would have destroyed the balance intended by the framers of the Constitution. On what a high plane did he put the discussion! With what dignity and force did he hold the tribunal to its high responsibilities, to its duty to act as a court and not as politicians, nor even as statesmen! By clear exposition and logical argument, by lofty and dignified eloquence, and by occasional humor, relieving the tension and sending his points home, he made clear, so that none could overlook it, the purpose of the Constitution to make of the President, not an employee of Congress bound to do its bidding, but an independent coördinate branch of a well-balanced government, being protected by the Constitution, and having the right and the duty to determine his course thereunder free from congressional coercion.

When England and the United States resolved to employ arbitration for the first time in a dispute of large import and of much difficulty, and the issues between these two nations were brought before the Geneva

Tribunal, one of the three who appeared as counsel for our government was Mr. Evarts, with him being associated his classmate Mr. Waite, afterward chief justice. A large share of the duties of the three fell to Mr. Evarts. Time does not suffice to tell of the nature of his argument. But one cannot read the record without believing that if arbitration shall become the common mode of settling international disputes, it will be largely because of the manner in which the case of the United States was presented to the Geneva Tribunal by Mr. Evarts and his associates.

Mr. Evarts was the leading counsel on one side before the Electoral Commission in 1876, in which his efforts were directed against the interests of his classmate Samuel J. Tilden.

Where in the history of the bar can it be found that three such opportunities fell to any other man? And yet if none of them had come to him, his record as a lawyer would have been an unusual one. Witness the prosecution of the Cuban filibusters in 1851; the Lemon slave case; the cases concerning the power of the States to tax United States bonds and National Bank stock; the Granger cases, as to the power of the States to regulate the charges of railroads; the Jacob case, relating to the extent of the police power of the State; the Beecher case; and many other important cases in which he was engaged. Remember, also, his honors and services as Attorney-General of the United States, Secretary of State, and senator.

There was no more loyal son of Yale than he, none

more ready to concede to his Alma Mater a share in the merit of his achievements.

Mr. Evarts studied law in the office of another graduate of Yale, who was distinguished as an advocate and whom it is peculiarly proper to mention on this occasion — Daniel Lord of the class of 1814. For at the celebration in 1850 he responded to the toast "Alumni of the Bench and Bar." He was then one of the leaders of the bar in New York City, constantly engaged in important cases, ranking with Charles O'Conor, James T. Brady, and William Curtiss Noyes.

The name of Daniel Lord, especially if we add that of Benjamin D. Silliman of the class of 1824, long the oldest living graduate of Yale and the Nestor of the New York bar, and also that of Samuel J. Tilden, will serve to suggest still another department of legal service of great and ever growing importance, in which Yale men have been and are abundantly busy and useful all over the land,— that of the lawyer in his office advising as to rights and duties, drawing contracts, wills, and other papers, construing statutes and other writings, settling disputes, giving opinions, and supervising the organization and management of corporate and other enterprises. There is no public record of these services, but there is more accomplished and there is more responsibility in this department than in any other.

It seems to be the rule, on such occasions as this, that the word of praise shall be spoken only as to those whose work here is ended. However, if we avoid both praise and criticism, this cannot prevent us from noting that many Yale men are busy in the law to-day.

Note, first, how many of them are judges. Chief Justice Peters of Maine has withdrawn from the bench which he has honored for so many years, but his judicial influence still continues. In the Supreme Court of Massachusetts is Judge Knowlton, and Judge Colt is United States Circuit Judge for the First Circuit, covering Maine, New Hampshire, Massachusetts, and Rhode Island. In Connecticut, if you go to the Federal Court, you will find Judge Shipman or Judge Townsend, or, if you go to the Supreme Court, Judge Baldwin and Judge Prentice. Judge Vann is in the Court of Appeals in New York; in the Federal Courts there are Judges Shipman and Thomas; and in the State Supreme Court are Judges Andrews, MacLean, Jenks, and Clarke. Go to New Jersey and you find Judge Adams in the Court of Errors and Appeals. Judge Archibald is United States District Judge in Pennsylvania. In Delaware there is Chancellor Nicholson. In the Illinois Supreme Court is Judge Magruder. Judge Shiras has long been United States District Judge in Iowa, and Judge Adams holds a like position in Missouri. In Montana Yale is represented in the Supreme Court by Judge Milburn. And there are many others. This list is only suggestive. Let us end it with those we find in the United States Supreme Court. There are Justices Shiras, Brewer, and Brown in the three corners of opinion on the insular cases, holding positions covering the whole field, ready, whichever way the wedge comes, to carry the ball behind the goal-posts and score for Yale.

In the teaching of law, besides all that are at work here in the Yale Law School, there are Chase and Ashley

and Kirchwey at the head of the three schools in New York, and Professor Russell is still at work in one of them. Judge Finch, who has so long and honorably served in the New York Court of Appeals, is at the head of the Law Faculty of Cornell. Judge Learned, I believe, still teaches law in Albany, Henry Hitchcock in St. Louis, Professor Robinson and Judge Brewer in Washington, Judge Smith in Cincinnati, Wilcox in Buffalo, and many more, in these and other places, are engaged in this work.

In the Senate, Depew has plenty of Yale company, and so has Dalzell in the House of Representatives.

It would hardly do to mention names among the living advocates and counselors. Enough has been said to suggest to how great an extent Yale men are busy in the varied work of the law all over the land.

Nor are they confined to this country. In the Hawaiian Islands, Chief Justice Frear has succeeded Chief Justice Judd. Judge Hunt is governor-general of Porto Rico. And look further yet. In the far Philippines sprang up before the nation as the result of war a problem of peace, new to us and difficult—to establish peace, order, liberty, and justice in the midst of a peculiar people, made up of many elements, all unused to the ideas of civil liberty, long familiar to us. For the solution of this problem there was need of a leader of high intelligence, experience in the law, strength, courage, and character. Judge William H. Taft of the class of 1878 was chosen as such a leader. He is working for the law in that distant outpost, which war has brought within our sov-

ereignty, and for which, whether happily or not, we have become responsible. When he shall return, having finished his task, having laid well the foundations for the good of that people and of this nation, it will not be the least of his joys to lay his honors in the lap of Mother Yale.

As I have named one and another of the graduates of Yale distinguished in the law in the past or active in its service to-day, you, I trust, have thought of many more equally deserving of honorable mention, not forgetting the many whose works have not been less important because unknown to fame. Let your thoughts run off on many lines. Thus shall the purpose of the hour be accomplished. The past and present will bring to your minds enough to gratify your pride as Yale men and friends of Yale. But do not stop there! Look to the future! Think of the many, various, and wide-reaching questions now pressing for solution — growing out of the results of the Spanish war, out of the practical union of distant places by steam and electricity, out of the tendency to consolidation, out of combinations of capital and of labor, out of the increase in the functions of large cities, and generally out of the rapid advances in industrial, commercial, municipal, and political methods. That these questions may be rightly solved, is there not an emphatic call, with a view to service in Congress and the State legislatures, on the bench, at the bar, in the schools, in the lawyers' offices, and in the council-rooms of municipal and business corporations and other associations, for many men of the kind which Yale training

produces—men of trained minds who are familiar with and respect the precedents of the past in regard to government, business, and finance, men of independence of thought, not to be moved by the demands of ignorance or prejudice, men of high character who understand and are in full sympathy with the purpose of the law to secure peace, order, liberty, and justice? Yale claims no monopoly in such production. She rejoices that she is but one of many universities in generous and invigorating rivalry, engaged in the same work. Inspired by the retrospect of these jubilee days, surely Yale will continue to do her full share of that work in the century now brightly opening, as she has done in the two centuries over whose records your thoughts now roam with pride and joy.

May it be said, Mr. President, that in the claims we make for Yale, we speak with prejudice, that possibly we exaggerate and idealize, that we cannot with the coolness of the stranger estimate the character and the influence of Yale, and the share of honor to which she is entitled for what she and her sons have done? If this charge is made, let us plead guilty, but stand unrepentant. And when another hundred years shall have gone and the sons of Yale shall gather again to read her record, to sing her praises, and to gird themselves for greater things beyond, then, too, may there be none here who can speak unmoved by the prejudice that springs from love.

INTRODUCTION OF PROFESSOR WELCH

RUSSELL HENRY CHITTENDEN, PH.D.

IN the world of scientific learning there are to be found various types of scholarship. There is the scholar whose interest in his subject lies wholly in the theoretical; again, there is the scholar whose interest is entirely practical; and finally there is the third type of scholar, in whom are combined the interests of the other two.

In the science and art of medicine we have a type of scholarship in which a judicious commingling of the theoretical and practical is called for; and it is one of the glories of our University that, comparatively early in her history, attention was directed to the training of scholars in the science of medicine and in the art of healing.

As early as 1810 the authorities of the College, acting in unison with the Connecticut Medical Society, obtained a charter for the establishment of the Medical Institution of Yale College; and it is interesting to note that of the one hundred and fifty-six medical institu-

tions now existing in the United States only five were in operation at that date. The school remained under the joint control of the College and the Medical Society until 1884, at which date the University assumed entire control of its management. The Yale School was one of the first schools in the country to offer a graded curriculum extending through three years of nine months each, and based largely on recitations and laboratory work. Of the noted men in the faculty who helped to spread abroad the reputation of the school, it is only necessary to mention the names of Benjamin Silliman, Jonathan Knight, Nathan Smith, William Tully, and Eli Ives.

To follow the healing arts, which during the last half-century have made such wonderful advances, discipline is required in physics, chemistry, general biology, and physiology, with prolonged laboratory practice and increasing familiarity with the normal functions of organic life. During the last twenty-five years the science of medicine has occupied increasing attention, and the underlying biological sciences have assumed a position of great importance in furnishing the proper foundation for a broad and thorough medical training. In this connection we may point with pride to the fact that in the Sheffield Scientific School, more than thirty years ago, one of the first, if not the first, course in biology in this country was established with the object of securing better and more thorough preparation for the study of medicine. To-day our course in biology, open to all properly qualified undergraduates, is a rec-

ognized part of the equipment possessed by the University for instruction and investigation in the scientific side of medicine.

How far the efforts made here for the betterment of medical education have been successful can best be told by others; and surely no one is better qualified, either by experience or equipment, to pass judgment upon this matter than the Yale graduate who is now to address you.

I have the honor of introducing to you Dr. William H. Welch, Professor of Pathology in the Johns Hopkins University.

YALE IN ITS RELATION TO MEDICINE

WILLIAM HENRY WELCH, M.D., LL.D.

[Address delivered in Battell Chapel, Monday, October 21, 11.30 A. M. The notes referred to in this address will be found on pages 240–249.]

ON this fourth jubilee of Yale University, speaking, as I trust I may, in behalf of many hundreds of physicians who have received their liberal or professional education in this institution, I bring affectionate greetings to our Alma Mater, and offer our hearty congratulations on this happy anniversary. With all the sons of Yale we join in the prayer of President Stiles: "Peace be within thy walls, O Yale, and prosperity within thy palaces."

Yale is related to medicine most directly through her Medical Department, but also through all who have studied here and subsequently practised the art or cultivated the science of medicine. The Medical School, although the first department added to the College, was not established until over a hundred years after the foundation of the Collegiate School at Saybrook. From the beginning, however, graduates of the College are

to be found in the ranks of medical practitioners; and any account of the relation of Yale to medicine would be most incomplete without some consideration of the alumni of the eighteenth century who were physicians. Their history makes a large part of the medical history of Connecticut during the eighteenth century, but it is not limited to this State.

EIGHTEENTH CENTURY

Doubtless the student of universal medical history, who, after tracing the wonderful development of medicine in the century of Harvey, Malpighi, and Sydenham, is engaged in following medical progress through the eighteenth century, marked by such names as those of Boerhaave, Haller, Morgagni, and Hunter, would not turn aside long to note what the physicians of Connecticut, or indeed of any part of America, were doing at that time. Still the records of these early Yale physicians have the interest which attaches to the beginnings of things which have become important, and for us the special and sympathetic interest which belongs to the annals of family and country.

When the first physicians who had received their collegiate training at Yale appear upon the scene, early in the eighteenth century, the state of medicine in this country had not advanced materially beyond the primitive condition of the early colonial days.[1] We encounter, as in the early history of medicine everywhere, three classes of medical practitioners: the priest-physi-

cian, the regular physician educated and practising according to the recognized standards of the day, and the empiric or charlatan. What Cotton Mather called "the angelical conjunction" of the cure of the soul and of the body was to be found most frequently and in its best type in New England.[2] Here the regular training of physicians was almost wholly by apprenticeship for three or four years to some practitioner of repute. As vividly portrayed by a Connecticut physician:[3] "The candidate 'served his time,' as it was then called, which was divided between the books on the shelf, the skeleton in the closet, the pestle and pill-slab in the back room, roaming the forests and fields for roots and herbs, and following, astride of the colt he was breaking, the horse which was honored with the saddle-bags."

Nor was this condition very materially changed during the eighteenth century by the founding of the medical departments of the College of Philadelphia (now the University of Pennsylvania) and of King's College (now Columbia) in the decade before the Revolution, and of those of Harvard in 1783 and of Dartmouth in 1797. During this century only two graduates of Yale College (John A. Graham, Yale 1768, and Winthrop Saltonstall, Yale 1793) had received a medical degree in course. The number of students from the New England colonies who resorted to the medical schools of Edinburgh, London, or Leyden was extremely small—much smaller than that from the middle and southern colonies.

With the exception of a law passed in New York in 1760, and a similar one in New Jersey in 1772, there

was no effective legislative control of medical practice in any of the colonies. Any one who chose could practise, and the root doctors and Indian doctors of Connecticut had their counterparts elsewhere. More from the sparseness and poverty of the population than from the absence of disease,[4] the remuneration from medical practice was so small that the physician often added some other occupation, most frequently agriculture, to the practice of his profession.

There were no hospitals, except pock-houses, and practically no medical organization. There was little opportunity for intercourse and interchange of views between physicians in different parts of the country, so that local peculiarities of practice were more common then than now. The only text-books were European, the most authoritative on medical practice being the works of Sydenham and of Boerhaave, later also of van Swieten, Mead, Huxham, and Cullen. There was no American medical journal until near the end of the eighteenth century.

With two or three exceptions, the few original medical publications, mostly short pamphlets, by American physicians before the Revolution, contained scarcely any personal observations of importance, so that the names of these physicians are remembered to-day by their reputation among their contemporaries and their influence upon their successors rather than by any actual contributions to medical knowledge.

After this necessarily brief statement concerning some of the conditions of medical practice in the New Eng-

land colonies, we are better prepared to appreciate the position and work of those graduates of Yale College in the eighteenth century who became physicians.

The course of studies at the College was planned rather for the preliminary training of ministers than of doctors, but it furnished a classical education, which was then more necessary for the study of medical books than it is to-day. There seems to have been at least some interest in the College in medical knowledge, if one may judge from the titles of some of the early theses and from the possession by the College of a human skeleton and "paintings of the human body skin'd," as they are inventoried. President Stiles occasionally delivered a lecture on medicine, and in his recently published "Literary Diary" he gives an interesting outline of one of these lectures, the main headings being: I. Anatomy, II. Pathology, and III. The Methodus medendi (one of the subheadings here being "Efficacious Medicines but few") — sufficiently comprehensive, it may be said, for a single lecture, even in those days.[5]

The success attained by the Yale physicians of the eighteenth century indicates that the College then, as ever since, supplied its graduates with a training of mind and character adapted to the circumstances of time and place, and fitting them for the work of life in any field.

Mainly by the aid of Professor Dexter's invaluable two volumes of "Biographical Sketches of the Graduates of Yale College," covering the period from 1701 to 1763, and a kind personal communication relating to the remaining classes, I have been able to determine

that there were at least 224 Yale graduates in course of the eighteenth century who practised medicine.[6] This figure, which is certainly somewhat below the correct one, is 9.7 per cent. of the entire number of bachelors of arts for the same period—a percentage about the same as the corresponding one for the nineteenth century.

Of the seven graduates in arts from the College in the first two decades of the eighteenth century who became medical practitioners, all, with one exception, were also clergymen; and of the seventy-two physicians graduated in arts in the first half of the century nearly one fourth were clerical, whereas after this there are only a very few names of clerical physicians.

All who are familiar with the early colonial history of New England know what an interesting class the clerical physicians were. Not a few of them were educated, skilful physicians, who ranked among the leading practitioners and teachers of medicine in their day, while others were, on the medical side, scarcely more than "comforters of the sick," as they were sometimes called, rather than active practitioners. One of the earliest and most celebrated of this class of physicians was the Reverend Thomas Thacher (1620–1678) of Boston, the direct ancestor of our own honored and beloved Latin professor of the same name. His name is preserved in medical annals as that of the author of the first solely medical publication in America, a broadside folio which appeared in Boston in 1677 and is entitled: "A brief rule to guide the common people of New Eng-

land how to order themselves and theirs in the small pocks or measles."[7]

But of all those who combined the offices of clergyman and physician, not one, from the foundation of the American colonies, attained so high distinction as a physician as Jared Eliot of the class of 1706, who was the first graduate of Yale College to enter upon the practice of medicine. His name is preceded in the triennial catalogue by that of Phineas Fiske of the class of 1704, who was eminent both as a divine and a physician, but whose shorter professional career did not begin until five or six years after that of Eliot.

The name of Jared Eliot is a worthy one to lead the long line of over 2300 physicians who have received their liberal or professional education at Yale College. The grandson of the Reverend John Eliot, the Apostle to the Indians, he spent his long, twofold professional life of fifty-four years in the town of Killingworth (now Clinton) in this State, where he succeeded in the ministerial office his teacher, Abraham Pierson, the first rector of this College. Of fine bodily presence and engaging personality, for many years an influential trustee of Yale College, the library fund of which was started through his bequest, the friend and correspondent of Benjamin Franklin, Bishop (then Dean) Berkeley, and other learned men, a fellow, it is said, of the Royal Society, and recipient of a gold medal from the London Society of Arts, accounted in his day an excellent botanist, chemist, and practical and scientific agriculturist, Eliot, as is stated by Dr. James Thacher in his "Ameri-

can Medical Biography" (1828), "was unquestionably the first physician of his day in Connecticut," and in chronic complaints "he appears to have been more extensively consulted than any other physician in New England, frequently visiting every county of Connecticut, and being often called in Boston and Newport." It is also said of him that "for forty successive years he never omitted preaching, either at home or abroad, on the Lord's day." With evidences of such manifold activity one is prepared to accept the statement in his funeral sermon: "Perhaps no man slept so little in his day, and did so much in so great variety."

It is customary to speak of Jared Eliot as "the father of regular medical practice in Connecticut," and when one considers the number of physicians who were trained under him, and that among these were such leaders of the profession and successful teachers of medicine as his son-in-law and successor in practice, Benjamin Gale (Yale, 1733), and Dr. Jared Potter (Yale, 1760), the title seems justly conferred.

Among other clergymen noted in their day as medical practitioners may be mentioned Eliot's classmate, Jonathan Dickinson, the first president of Princeton College, whose paper, published in 1740, entitled, "Observations on that terrible disease, vulgarly called the throat distemper," is the first medical publication by a graduate of Yale College, and the third on diphtheria by an American; Benjamin Doolittle (Yale, 1716), of Northfield, Massachusetts, "well skilled in two important arts," according to his epitaph; Timothy Collins, of the class

of 1718, traditions of whose practice are still current in Litchfield County; Isaac Browne, of the class of 1729, an early member of the New Jersey Medical Society, the first State Society organized in this country; Moses Bartlett, 1730, the pupil and son-in-law of Phineas Fiske, described on his monument as "a sound and faithful divine, a Physician of Soul and Body," and the father of a son of the same name, graduated in 1763, who was one of the last of the clerical physicians; Dr. John Darbe, of the class of 1748, who received the honorary degree of M.D. from Dartmouth in 1782, and is the first graduate of Yale College to become doctor of medicine; and Manasseh Cutler (Yale, 1765), skilled in medicine as well as in many other arts.

The first non-clerical physician in the list of graduates is Jeremiah Miller of the class of 1709, who settled in New London. He seems, however, to have been more engrossed with other occupations than with medicine, so that Professor Dexter names John Griswold of the class of 1721, of Norwich, Connecticut, as "the earliest graduate of the College who devoted himself exclusively to the profession of medicine."

Among the two hundred and more eighteenth-century graduates of Yale whose principal or sole professional occupation was medicine are to be found the names of many physicians whose memories are preserved, and of whose useful lives and faithful service in their calling this College may justly be proud.[8] Some were among the most influential and widely known medical men of their time and country. Such were

Alexander Wolcott (1731), whose scholarly attainments in medicine are attested by the interesting collection of his books still preserved; Benjamin Gale (1733), one of the few pre-Revolutionary American physicians who have left published records of valuable medical observations; Leverett Hubbard (1744), corporator and first president both of the New Haven County Medical Society and of the Connecticut Medical Society, for many years the recognized head of the profession in this city and county; Eneas Munson (1753), successful, able, and learned, one of the longest-lived and most remarkable physicians of his day, the first name in the medical faculty of the Yale Medical Institution; Jared Potter (1760), described by Dr. Bronson as "the most celebrated and popular physician in this State" in the first decade of the nineteenth century; Mason Fitch Cogswell (1780), one of the "Hartford wits," before the arrival of Nathan Smith the most distinguished surgeon in this State, whose name has a permanent place in the history of surgery; Eli Todd (1787), the first superintendent of the Retreat for the Insane at Hartford, who is honored by humanitarians and physicians alike as "the first in this country to introduce the more humane methods of care and treatment of the insane"; John Stearns (1789), professor of Medical Theory and Practice in the College of Physicians and Surgeons, Western District of New York, president of the New York State Medical Society, who has the credit of first calling the attention of the medical profession to the use of ergot in obstetrics; and Thomas Miner (1796), whose in-

genious and erudite essays on fevers and other medical subjects, written partly in conjunction with Dr. Tully, attracted wide attention and much comment both in this country and Europe. To those familiar with this period of American medical history, particularly in Connecticut, other names will occur which might with equal propriety be mentioned, did time permit.

Some who belonged to the medical profession are better known as holders of high public office and for their services to their country than as physicians. Of the five medical signers of the Declaration of Independence, two were graduates of Yale, both in the class of 1747—Oliver Wolcott, governor of Connecticut, who studied medicine with his brother Alexander, already mentioned, and practised for a short time in Goshen, in this State; and Lyman Hall, the first governor of the independent State of Georgia, where he followed his profession with marked success. Nathan Brownson, of the class of 1761, who was governor of Georgia, a member of the Provincial Congress and of the Continental Congress, and the holder of other high public offices, was likewise a practising physician and was appointed by Congress deputy purveyor of hospitals and later to the charge of the southern hospitals in the Revolutionary war.[9]

The importance of the services of Yale graduates as surgeons and surgeon's mates in the French and Indian war and the Revolutionary war is not to be measured only by the passing mention which I find it possible to give to them here. I have found the names of ten

graduates[10] who served in a surgical capacity in the former war, headed by the doughty clerical physician, Timothy Collins (1718), the first Yale army surgeon.

In 1776 the General Assembly of Connecticut appointed a committee of eighteen of the leading physicians of the State to examine candidates for the positions of surgeons and surgeon's mates in the Continental army, and some idea of the standing of Yale graduates then in medical practice in Connecticut may be gained by the facts that this committee was headed by Alexander Wolcott and contained ten graduates of the College.[11]

The earliest Yale graduate who held a commission in the American Revolution was a physician, Joshua Babcock, of the class of 1724, major-general of the Rhode Island militia. He had walked the hospitals in London in 1730, being the first graduate of the College to study medicine in Europe, and for nearly twenty-five years was an active practitioner in Rhode Island.[12] Mr. Henry P. Johnston's book, "Yale and Her Honor Roll in the American Revolution," gives the records of twenty-three graduates who served as surgeons or surgeon's mates in this war and of six other physicians who were officers in the army.

The first bestowal of the degree of doctor of medicine in America was by Yale College in 1723, when Dr. Daniel Turner, a well-known London physician and voluminous medical writer, received the honorary degree.[13] The first American medical degree in course was given by the College of Philadelphia, now the

University of Pennsylvania, in 1768. The first graduate of Yale College to receive a medical degree in course was John Augustus Graham, of the class of 1768, who was graduated bachelor of medicine from Columbia in 1772; and the first to be admitted to the doctorate of medicine in course was Winthrop Saltonstall, of the class of 1793, M.D., Columbia, 1796.[14]

There are certain directions in which Yale graduates during the eighteenth century especially contributed to the improvement of medical conditions in this country, an improvement everywhere slow, and well marked only after the Revolution.

The Yale physicians of the eighteenth century, with a few not very important exceptions, which I have mentioned in a note,[15] were trained at home and were thrown in unusual degree upon the results of their own experience. While in the main their practice is not known to have differed from that which prevailed at the time, there is evidence of some local peculiarities. There developed early in Connecticut that special interest in the indigenous materia medica, which, transmitted in direct succession from Jared Eliot, through Benjamin Gale, Jared Potter, and Eneas Munson, became a distinguishing characteristic of Eli Ives and William Tully, the professors of materia medica and therapeutics in the Yale Medical Institution in its early years. This contributed to a less violent system of treatment of diseases than was customary in those days. Even in early colonial days a mild treatment of fevers prevailed in New Haven according to Hubbard, who,

in writing of this town in his History of New England, recorded: "The gentle conductitious aiding of nature hath been found better than sudden and violent means of purgation and otherwise; and blood-letting, though much used in Europe for fevers, especially in the hotter countries, is found deadly in this fever, even almost without exception."[16] In all probability the unusual success achieved by Benjamin Gale and certain other Connecticut physicians in the inoculation and treatment of small-pox is to be attributed to the mild, cooling, and open treatment which they adopted rather than to the preliminary mercurial treatment to which they ascribed it. These tendencies, for they were only such, did not find, however, their full expression until the appearance of Nathan Smith's work on Typhous (Typhoid) Fever in the next century.

Connecticut physicians were pioneers in the work of organization of the medical profession, and in this work graduates of Yale were prominent. The oldest existing medical society in this country is the still active and flourishing Litchfield County Medical Society, founded in 1765, and preceded by only two short-lived voluntary organizations, one in Boston and the other in New York.

The first organized effort on the part of the profession to secure effective legal regulation of medical practice in the colonies was in 1763, when physicians of Norwich, Connecticut, petitioned the General Court for an act of incorporation, which was, however, not granted. The name of Elisha Tracy of the class of 1738 appears

among the signers of this interesting memorial. This first unsuccessful attempt was the beginning of a series of efforts which, largely through the initiative of the Medical Society of New Haven County, organized in 1784, resulted in the incorporation of the Connecticut Medical Society in 1792. In the meantime State medical societies had been formed in New Jersey (organized in 1766, incorporated in 1790), Massachusetts (1781), Delaware (1789), and New Hampshire (1791).

The charter of the Connecticut Medical Society is, in most respects, an admirable instrument, and, as regards the organization of State medical societies, historically almost as interesting as the famous Connecticut constitution of 1639. It embodies in a simple and practical fashion democratic and federative principles of organization and government resembling those adopted by the commonwealth, and remains to this day a model for similar societies in other States. Of those concerned in the establishment of this society, graduates of Yale were the most active and influential, and they composed over one third of the charter members. The first president was Dr. Leverett Hubbard (Yale, 1744), and upon his death Dr. Eneas Munson (Yale, 1753) was chosen his successor and held the office for seven years.[17]

The most noteworthy contribution to medical literature before the Revolution by a graduate of Yale was Benjamin Gale's (Yale, 1733) "Historical memoirs relating to the practice of inoculation for the small pox, in the British-American provinces, particularly in New England," published in 1765 in the Philosophical Trans-

actions of London. This creditable and historically interesting paper attracted attention both here and abroad, chiefly on account of its advocacy of the mercurial treatment before inoculation.[18] It may here be mentioned that one of the most valuable of the Yale Bicentennial publications, the Literary Diary of President Ezra Stiles, edited by Professor Dexter, contains some interesting historical matter upon this subject of mercurial inoculation, as indeed it does relating to a number of other subjects of medical interest.[19]

After the War of Independence we find in American medical writings greater productiveness and originality than before, attributable largely to the increased medical and surgical experience gained during the war and to the higher degree of self-reliance engendered by the political conditions.

The first original separate medical work in this country after the close of the Revolutionary war was the volume published in New Haven in 1788 entitled "Cases and Observations by the Medical Society of New Haven County in the State of Connecticut." This publication, which contains twenty-six papers reporting cases of disease and autopsies, is an event of importance in American medical bibliography, not so much on account of the intrinsic value of the communications, although several are interesting, but because, in evidence of the newly awakened medical life of the young republic, there is collected here for the first time a series of independent, original observations and studies by different American physicians. Nothing of the kind had appeared before

in this country. One third of the contributors to this volume are graduates of Yale.

Nine years later, in 1797, was started the first American medical journal, the "Medical Repository," published in New York, and its projector was the talented and scholarly Elihu Hubbard Smith of the class of 1786, with whom were associated Dr. Samuel L. Mitchill and Dr. Edward Miller. Dr. Smith, the father of American medical journalism, died much lamented the following year. Although so young, he was physician to the New York Hospital, the editor of several works, and a contributor to literary periodicals as well as to his own journal, in which his scholarly papers on the plague of Athens and the plague of Syracuse can still be read with pleasure and profit.[20] The establishment of the "Medical Repository," which was continued until 1824, was of great service in promulgating medical knowledge and stimulating medical thought and writing in this country at the close of the eighteenth and in the early years of the nineteenth centuries.

The graduate of Yale, however, whose published contributions in the eighteenth century are of the greatest permanent value to medicine was not a physician, but was that useful and versatile man, Noah Webster, of the class of 1778. Noah Webster is the first epidemiologist which this country has produced. In 1796 he published "A collection of papers on the subject of bilious fevers, prevalent in the United States for a few years past," and in 1799 appeared in two volumes a work, well known to all students of epidemiology, entitled, "A brief

history of epidemic and pestilential diseases," which is of unusual interest, and on account of its records and observations of epidemic diseases in this country has an enduring value. There are scattered papers by him on various medical subjects, and one of these buried in the "Medical Repository" (Second Hexade, vol. ii) should be rescued from forgetfulness. In this critique of Erasmus Darwin's theory of fever Noah Webster gives a well-reasoned, clear, and definite presentation of that modern theory, associated with Traube's name, which explains febrile elevation of temperature by the retention of heat within the body.

NINETEENTH CENTURY

With the turning of the century Yale College, under the guidance of the first President Dwight, passed, not only in name but also in spirit, from the eighteenth to the nineteenth century. It was transformed from a local to a national institution, and it entered upon a new era of expansion in which seeds were planted destined, in the natural course of development, to grow into the spreading tree of a university. The first fruit of this new university idea was the establishment of the Medical Department, some account of which will now engage our attention.

The need at that time of a medical school in this place is apparent from the fact that only eight or nine graduates of the College before the foundation of the Medical Department in 1810 had received a medical

degree in course, although a much larger number had spent a year in study at a medical school.

A part of the plan proposed in 1777 by a committee of the General Assembly to enlarge Yale College, provided a board of civilians was added to the Corporation, included the establishment of professorships of medicine and of law. In the same year Dr. Stiles, before his entrance upon the duties of the presidency, to which he had been elected, "drafted a plan of an University, particularly describing the Law and Medical Lectures," to be laid before the committee of the General Assembly.[21] These negotiations were at the time unsuccessful, and when at last, in 1792, the closer union between the State and the College was effected, these early proposals had dropped out of sight.

In two respects the circumstances attending the establishment of the Yale Medical Department are of peculiar interest. The initiative came from within the College and not from without, and the form of union between the College and the Connecticut Medical Society is something unique in the history of medical schools.

The idea of founding a medical department connected with the College unquestionably originated with President Dwight and was a part of his plan for extending the scope and usefulness of the institution. This broad-minded man was, as is well known, much interested in natural science, and he considered in his writings several matters of medical interest. One of the letters in his "Travels in New England and New

York" contains an argument, really remarkable in the light of our present knowledge, in support of his conclusion that malaria is caused by minute living organisms.[22]

It is clear from several passages in the autobiographical reminiscences published in Professor Fisher's "Life of Benjamin Silliman," that at the time of Professor Silliman's appointment to the chair of Chemistry and Natural History, in 1802, a medical department was definitely contemplated, and that his appointment was regarded as an important step toward that end. The plan had from this time the hearty sympathy and active support of Professor Silliman. "Expecting," as he says, "from the first to be ultimately connected with a medical school in Yale College," he attended, both in Philadelphia and in Edinburgh, where he had gone mainly for chemical study, courses of lectures upon anatomy, materia medica, botany, and theory and practice of medicine, coming under the influence of such famous medical teachers as Wistar and Barton in the former city, and James Gregory and John Barclay in the latter.

For centuries the medical departments of universities were the home of all that there was of chemistry and of other branches of natural and physical science, and it is significant that the Medical Department of this University came into being at the time when Benjamin Silliman had made New Haven the most important center for scientific work and influence in this country. It can hardly be an accidental coincidence that among

the graduates of Yale College in the early years of Professor Silliman's teaching are found the names of such men as William Tully, Alexander H. Stevens (who represented medicine at the one hundred and fiftieth anniversary of Yale College), Jonathan Knight, Edward Delafield, John Wagner, Samuel H. Dickson, and George McClellan, who became physicians and surgeons of national and international fame.

In 1806 the Corporation of the College passed a resolution for establishing a medical professorship, and the Reverend Dr. Nathan Strong, of Hartford, who introduced the resolution, and Professor Silliman were appointed a committee to examine and report, and to devise means for effecting the object.[23]

It is to be emphasized that the Medical Department is the direct offspring of Yale College, and was not started, as nearly every other medical school in this country has been, by a group of outside physicians who have subsequently sought connection with a college. Even if there were no other claims, this origin should entitle the Yale Medical School for all time to the fostering care and support of its parent.

In order to understand the occasion for the negotiations which now ensued between the Corporation of the College and the Connecticut Medical Society, it is to be borne in mind that this Society was possessed, through its charter of 1792, of unusual prerogatives which gave it control of medical education in this State. It was not only an examining and licensing body, which was proper, but also a degree-conferring body, which was

decidedly improper and a usurpation of a function which should belong only to a college or university. From the beginning the Society had actively exercised all of these functions, and had furthermore made several regulations, which it was empowered to do, regarding medical education.

It was evidently necessary for the College to come to some sort of understanding with the Medical Society, and to induce it, if possible, to relinquish some of its chartered privileges.

It is not necessary here to enter into the details of these negotiations between the College Corporation and the Medical Society, which extended over three years, especially as these have been fully set forth in a readily accessible paper by Dr. E. K. Hunt,[24] a generous benefactor of the Medical School. Suffice it to say that concessions were made on both sides, and that, largely through the efforts of President Dwight and Professor Silliman, representing the College, and of Dr. Eli Ives, representing the Medical Society, a satisfactory and amicable arrangement was reached, apparently without a great deal of friction, and was embodied in "Articles of Union," which constitute the act creating "The Medical Institution of Yale College," passed by the General Assembly in 1810 at the October session.[25]

This act fixed the number of professors at four ("to include a complete circle of medical science"), the price of the ticket, and the time of examinations; provided for the establishment of a botanical garden,[26] and of collections in anatomy and in materia medica; for a joint

committee of an equal number of persons from the Medical Society and the Corporation to nominate professors to be chosen by the Corporation, and also for a like joint examining board, in which the president of the Society had the casting-vote in case of a tie; repealed the right of the Society to grant honorary degrees in medicine, which could thereafter be conferred by the president of the College upon recommendation of the Society; provided that each county could send, upon recommendation of the Society, a gratuitous student; and fixed the term of medical study for college graduates at two years, and for others at three years, attendance upon a single course of lectures being requisite for the license, and upon two courses for the doctorate.

It is evident from this summary that the Connecticut Medical Society shared to a considerable degree with the College the control of the Medical Institution. I do not suppose that the College would have entered into this agreement with the Medical Society had not the circumstances been such as I have mentioned. Nevertheless, this union between the College and the State Medical Society had at that time distinct advantages, the most important of which was the securing of the active interest of the physicians of the State in the new institution. In general, the circumstances connected with the foundation and conduct of most medical schools in this country have not been calculated to secure the interest and sympathy of the great body of the medical profession.

No more competent testimony to the benefits derived

from the union which existed here could be desired than that of Dr. Jonathan Knight, who says in his introductory lecture in 1853:[27] "The result of this arrangement has been eminently happy; all unpleasant feeling was at once and forever allayed; the members of the Society became interested in the School; we have at all times had the benefit of their counsel and support, and it gives me pleasure to state that no instance of disagreement has ever arisen among the members of the Board, or between the School and State Society; on the contrary, each has regarded the other as a fellow-laborer in the endeavor to promote and advance the interest of medical science."

The relation continued harmonious throughout the remaining period of existence of the agreement between the Society and the Medical School, but with changed conditions the union ceased to be useful and in some ways had become embarrassing, so that in 1884, by mutual consent, it was annulled, and the entire control of the Medical Institution, the official name of which had meantime been changed by the new charter of 1879 to that of "The Medical Department of Yale College," passed into the hands of the University.

The charter of 1810, by its limitation of the number of professors and of the period of undergraduate medical study, and its regulation of other matters better left to the discretion of the College, was an extremely inelastic instrument, and it is not surprising that repeated legislative changes were found necessary. There have been not less than four distinct charters of incorpora-

tion of the Medical School, and in addition five or six amendatory acts.[28] The present charter, which seems to be free from the defects of its predecessors, was enacted in 1879.

At the time of its incorporation in 1810, the Medical Institution of Yale College was the sixth medical school in the United States, the others being the Medical Department of the University of Pennsylvania, founded in 1765; the College of Physicians and Surgeons in New York, founded in 1807, but a descendant of the Medical Department of Columbia University, established in 1768; and the Medical Departments of Harvard (1783), of Dartmouth (1797), and of the University of Maryland (1807).[29]

A commodious stone building on Grove Street, erected by Mr. James Hillhouse, was secured for the use of the Medical School, and in 1814 this, with an adjacent plot of ground, was purchased by the aid of a generous donation by the State of twenty thousand dollars, obtained largely through the efforts of Dr. Nathan Smith.[30] This building, which is now South Sheffield Hall, was the location of the Medical School until its removal, in 1859, to its present site on York Street.

The members of the first faculty of the Medical School, appointed in 1812, were, in the order of arrangement of their names in the college catalogue: Eneas Munson, Professor of Materia Medica and Botany; Nathan Smith, Professor of the Theory and Practice of Physic, Surgery, and Obstetrics; Eli Ives, Adjunct Professor of Materia Medica and Botany; Benjamin

Silliman, Professor of Chemistry and Pharmacy; and Jonathan Knight, Professor of Anatomy.[31]

Dr. Munson, to whom I have already referred, was an octogenarian at the time of his appointment, which was, as was intended, only an ornamental one; Dr. Ives, the adjunct professor, his pupil and friend, performing the active duties of his chair. The remaining members of this faculty made a group of medical teachers who could challenge comparison with any similar group in this country. Of Benjamin Silliman it is not necessary for me to speak further, as his most important work lay outside of the immediate field of medicine, and will be considered by another speaker.

Dr. Nathan Smith, when he came to New Haven from Dartmouth, was already a star of the first magnitude in the medical firmament. Starting a poor boy in a small village in Vermont, he managed by his own efforts to obtain a good general education, and then at the Harvard Medical School and in Great Britain a medical education of a character then almost unknown in New England. He was the originator of the Dartmouth Medical School in 1797, the most distinguished member of the first medical faculty of Yale, and in 1820 the organizer of the Medical Department of Bowdoin College. He did much of his most important work in New Haven, where he remained until his death in 1829.

Nathan Smith shed undying glory upon the Yale Medical School. Famous in his day and generation, he is still more famous to-day, for he was far ahead of his

times, and his reputation, unlike that of so many medical worthies of the past, has steadily increased as the medical profession has slowly caught up with him. We now see that he did more for the general advancement of medical and surgical practice than any of his predecessors or contemporaries in this country. He was a man of high intellectual and moral qualities, of great originality and untiring energy, an accurate and keen observer, unfettered by traditions and theories, fearless, and above all blessed with an uncommon fund of plain common sense.

Nathan Smith's Essay on Typhous Fever, published in 1824, is like a fresh breeze from the sea amid the dreary and stifling writings of most of his contemporaries. The disease which he here describes is typhoid fever, and never before had the symptoms been so clearly and accurately pictured. He recognized that this fever is due to a specific cause and is self-limited. It took courage in those days for a physician to write, "During the whole course of my practice I have never been satisfied that I have cut short a single case of typhus, which I knew to be such," and again, "It does not follow of course that this disease in all cases requires remedies, or that a patient should necessarily take medicines because he has the disease." To him the lancet was not the *magnum donum Dei* that it was to Benjamin Rush, and he did more to do away with its indiscriminate use than any single man. The treatment which he advocated — cold water, milk, and avoidance of all violent remedies — is practically the same as that now employed,

but it was many a day before physicians came to accept Dr. Smith's revolutionary views.

To the surgeon, Nathan Smith's paper on the Pathology and Treatment of Necrosis has in course of time become as much of a classic as the essay on typhous fever is to the physician. Here we find the same admirable description of symptoms, and the introduction of methods of treatment which anticipated modern surgery. This is not the occasion, even did time permit, to describe Dr. Smith's achievements in surgery. It must suffice to say that he was the first to perform a number of important surgical operations, and that in this branch, not less than in medicine, he was an innovator and a reformer.

Although none of Dr. Smith's colleagues can be placed in the same rank with him as contributors to medical knowledge, they were men of excellent attainments and became distinguished teachers.

Dr. Eli Ives was connected with the Medical School until his death in 1861, having succeeded to the professorship of Theory and Practice of Physic upon the death of Dr. Smith in 1829, and becoming emeritus in 1853. He was a highly respected physician of large practice in this city. He was widely known as a botanist, and was credited with the most extensive knowledge of the indigenous materia medica of any man of his day, a taste for which he had acquired from his preceptor, Dr. Munson. His mind was richly stored with facts, and all were impressed with the value of his teachings.

Dr. Jonathan Knight, who was only twenty-three when appointed professor, became one of the most influential men in the medical profession of this country, having been twice president of the American Medical Association. He was transferred to the chair of surgery upon the death of Dr. Hubbard in 1838. Of dignified personal appearance and manner, with well-balanced mental powers and fine literary culture, Dr. Knight has probably never had his superior in any medical school in this country as a finished lecturer. He was an active teacher in the Medical School for fifty-one years, dying only a few months before Professor Silliman, the latest survivor of the first medical faculty.

With this able and devoted group of teachers, and a class of thirty-three students,[32] the Medical School began its work in November, 1813. To follow in detail its history from that day to this would far exceed the limits of this address. I regret that I can do no more than make mention of some of the professors who have passed to the majority: Thomas Hubbard, of necessity an inadequate successor of Dr. Nathan Smith in the chair of surgery, a plain, self-taught man, of whom Dr. Knight says that he filled his position to the time of his death, in 1838, "with great and increasing reputation to himself and benefit to the institution"; William Tully, a really remarkable man, of whom I had hoped to say much more, erudite, original, an experimentalist, unrivaled in his knowledge of the materia medica, an extensive contributor to medical literature; Charles

Hooker, of good scientific training, who has the great merit of introducing the newer medicine with its methods of physical examination into New Haven, a writer of valuable papers on auscultation and percussion and on physiological subjects; Henry Bronson, scholarly, devoted to antiquarian research, contributor of important papers on medical history and biography; Worthington Hooker, interested in medical education and the improvement of professional organization, a facile writer, widely known as a useful popularizer of natural science; Moses Clark White, for thirty-three years professor of Pathology, who taught as early as 1860 the use of the microscope in medicine in this school; Leonard Jacob Sanford, a faithful teacher of anatomy for nearly a quarter of a century, devoted to the interests of the Medical School; James Kingsley Thacher, endowed with unusual intellectual powers and capacity for original scientific investigation, eminent as a comparative anatomist, abreast of modern physiology and clinical medicine, whose early removal by death was an irreparable loss to this Medical School and to medical and biological science.

While I refrain in general from mention of the names of those who are still living and are the faithful and able successors of these distinguished men, I cannot in this connection pass over the name of Dr. Charles Augustus Lindsley, a member of the medical faculty for thirty-seven years and its executive officer for twenty-three years, a devoted teacher and eminent sanitarian.

The period of greatest prosperity of the Medical

School, until quite recent years, was the first two decades of its existence, in which the average annual attendance of students was between 70 and 80. The annual attendance then fell to an average of between 30 and 40 for the four decades from 1850 to 1890. Since 1895 it has for the first time exceeded 100. Up to 1894 the largest class was that of 1822, which numbered 92, the largest number of graduates in any year up to 1897 being 36 in 1829. Of the 1221 graduates of the Medical Department up to and including 1900, 27.6 per cent. were also college graduates, and of these three fourths were graduates of Yale College or the Sheffield Scientific School. The highest ratio of college graduates (40.6 per cent.) was in the decade 1881 to 1890, when the total number of graduates was smallest.[33]

It is pleasant to recall that the Medical Department, established through the efforts of the first President Dwight, entered upon a second era of prosperity in the administration of the second President Dwight, who in his annual reports has forcibly presented the needs and the possibilities of this first offspring of the College.

The standards of the Yale Medical School have always been kept high in comparison with those prevailing at the time, and at certain periods the School has taken the lead in movements to improve medical education, which from about the end of the third to the middle of the eighth decades of the past century was in a woeful plight in America.

At the beginning the course of medical lectures here extended through six months, a longer period than obtained at the time in any other medical school in this country.[34]

The first organized effort to raise the standard of requirements for medical education in the United States was made by a convention of delegates from medical societies and medical schools which met in Northampton, Massachusetts, in 1827. The Yale Medical School faithfully conformed to the recommendations of this convention, and went to the trouble of securing, in 1829, from the Legislature an amendment of its charter whereby the period of medical study was increased to four years for all who were not college graduates, and to three for graduates, and knowledge of Latin and of Natural Philosophy was required for matriculation. The Medical College soon found itself standing almost alone, "faithful among the faithless," and, in order to preserve its own existence, it was compelled, after three years, to return to the old order as regards the length of the period of medical study, although it retained the preliminary requirements, which, however, afterward became inoperative, as they were so far above the demands of other colleges.[35]

The inadequacy of the system of didactic lectures for the training of medical students was nowhere in this country earlier recognized than here. In 1855 the course was supplemented by daily recitations, and, as their advantages were realized, they received in the following years greater and greater emphasis, until they,

in combination with laboratory practice, became at least as early as 1867 a distinctive and certainly a valuable feature of the School.

In 1879 the Yale Medical Department placed itself in the front rank, as regards its standards, with only a few companions at that time, by introducing a stated matriculation examination and a three years' graded course, lengthened in 1896 to four years. Clinical instruction and the recitation and laboratory plan of teaching, which had been early adopted, continued to be the basis of the course. The thoroughness of the training is attested by the unusual success of the graduates of the Yale Medical Department in competitive examinations for positions in the army and in hospitals, and in State examinations for the license to practise.

With the laboratory building erected in 1893, and the clinical building now in process of construction, the teaching resources of the Medical Department have been greatly increased, and there is every indication that it has entered on a new era of success and usefulness; but it cannot reach the height of its endeavor or of the position properly belonging to an important department of this great University without a large increase of its present meager endowment.[36] May this increase of its resources before the end of the present decade be a cause for rejoicing at the one hundredth anniversary of the founding of the Medical Department!

Of the total number of physicians who have received their liberal education at Yale College or at the Sheffield Scientific School, less than one fifth are graduates

of the Yale Medical Department, and it is pertinent to inquire how their Alma Mater has fitted them for their subsequent professional studies. For the great majority, and until comparatively recent years, this collegiate training was furnished by the old-fashioned classical course;[37] and there can be no question but that this, combined with other influences of college life, gave an excellent discipline of mind and character, but with no peculiar adaptation to the study of medicine.

The advance of medical science and art during the last half-century has given ever increasing prominence to the value to the student of medicine of a good practical knowledge of chemistry, physics, and general biology. It is to the great credit of this University that this need was first clearly recognized and supplied in this country by the Sheffield Scientific School, which in 1870 offered well-planned courses in these branches of science, announced as intended especially for the preliminary training of prospective medical students. With the establishment of the Laboratory of Physiological Chemistry four years later, the distinctive pre-medical biological course was fully organized, and since 1889 this has been open also to students in the academical department. No more convincing testimony to the importance of this new departure in collegiate education is needed than the mere mention of the names of some of those who were graduated from the Scientific School in the ten years following the establishment of this course, and who have acquired distinction in medicine or in sciences akin to medicine. Fortunately I cannot

illustrate my argument here by the selection of names from those who have passed away, and I trust that it will not be considered invidious if I cite names so familiar to physicians and biologists as those of Prudden, T. H. Russell, Hun, W. B. Platt, Chittenden, Yamagawa, Curtis, Sedgwick, H. L. Taylor, Gilman Thompson, E. B. Wilson, Mitsukuri, H. E. Smith, E. A. Andrews, Ely. Not only has the Laboratory of Physiological Chemistry under the direction of Professor Chittenden been of great service in the preparation of students for the study of medicine, but its contributions to a science of great medical and biological importance are unequaled in number and value in this country and have given it rank with the best laboratories of its kind in the world.[38]

There have been, all told, not far from 2300 graduates of Yale in all of its departments (including the medical) who have become physicians, not counting twice the names of those graduated from more than one department. Of the graduates in arts (1702–1897) about 1100 (9 to 10 per cent.) have entered the medical profession, the percentage being about the same for the eighteenth and nineteenth centuries, but varying considerably in different years and decades, as appears from data which I have inserted in a note.[39] Especially significant is the fact that from the classes of 1822, 1824, 1825, 1826, and 1828, when the Medical Department was at the height of its early prosperity, the number of graduates in arts who became physicians was 80 per cent. above the general percentage for the nineteenth century, and that over 41 per cent. of these received their

medical degree from the Yale Medical School, as against 24 per cent. in general for the period since the opening of the Medical Department. Of the graduates of the Scientific School (1852–1897) at least 193 (9.1 per cent.) were later graduates in medicine, 22.3 per cent. of these receiving their degree from the Yale Medical Department.

It is of course out of the question to attempt to give here even the most summary account of the more than two thousand Yale physicians of the nineteenth century. Among those no longer living are the names of such famous men as Alexander H. Stevens, Samuel H. Dickson, George McClellan, Nathan R. Smith, William Power, Alfred Stillé, Samuel St. John, William H. Van Buren, Edmund R. Peaslee, J. Lewis Smith, Daniel G. Brinton, William T. Lusk, and many others deserving of mention did time permit. The graduates of Yale in the medical profession have contributed their full share to the making of the medical history of this country. Over one hundred became professors in medical colleges, especially noteworthy being the number and distinction of those who have been and who are connected with the medical schools in New York City. At least thirty have been presidents of their State medical societies.

In all these two hundred years of her existence men have gone forth from Yale who have adorned the profession of medicine. Among them have been great teachers, leaders who have advanced medical knowledge, improved medical and surgical practice, and

raised the standards of professional life and of medical education, men who have served their country in a professional capacity in peace and in war, and many more who have led the useful lives of general practitioners, honored in their homes and by their colleagues, and contributing to the welfare of the communities where they have lived.

In centuries past the greatest renown of many universities lay in their medical faculties. There have been later times when the conditions of medicine and of medical education made it less fit to enter into the life and ideals of a university. It is not so to-day. Medicine has now become one of the great departments of biological science, with problems and aims worthy of the highest endeavor of any university, surely none the less worthy because they are associated with human interests of the highest importance.

The union of medical school and university should be of mutual benefit. Medicine needs the influences of a university for its highest development, and the usefulness and fame of a university are greatly increased by a strong medical department. There is to-day no direction of scientific research more productive in results of benefit to mankind and in the increase of useful knowledge than that upon which medicine in these latter years has entered, and there can be no nobler work for a university than the promotion of these lines of study.

But medical teaching and research can no longer be successfully carried on with the meager appliances of the past. They require large endowments, many well-

equipped and properly supported laboratories, and a body of well-paid teachers thoroughly trained in their special departments. With an ampler supply of such opportunities as these, there is every reason to believe that the Yale Medical Department would take that important position in the great forward movement of modern medicine to which its origin, its honorable history, and the fame of this ancient University entitle it. May the next jubilee find medicine holding this high position in Yale University!

NOTES

[1] For the condition of medicine in the American colonies, and in the United States in their early years, consult James Thacher, "American medical biography," Boston, 1828; John B. Beck, "An historical sketch of the state of medicine in the American colonies" (2d ed.), Albany, 1850; Joseph M. Toner, "Contributions to the annals of medical progress and medical education in the United States before and during the war of independence," Washington, 1874; F. R. Packard, "The history of medicine in the United States," Philadelphia and London, 1901.

[2] Cotton Mather, "Magnalia Christi Americana," p. 151. London, MDCCII.

It was not uncommon at this time for liberally educated men who were not clergymen to acquire some knowledge and skill in physic. A notable example is that charming character, the younger John Winthrop, Governor of the Connecticut colony, of whom Mather (op. cit., p. 31) says: "Wherever he came, still the Diseased flocked about him, as if the Healing Angel of Bethesda had appeared in the place."

[3] Rufus W. Mathewson, M.D., in "Proceedings of the Connecticut Medical Society," 1877, p. 137.

[4] Michael Wigglesworth ("God's Controversy with New England. Written in the time of the great drought, Anno 1662"), clergyman, physician, and poet, gave rein to his muse in attempting to record his observations and impressions of the sickness prevalent in 1662. These are a sample of his verses:

"New England where for many yeers
You scarcely heard a cough,
And where Physicians had no work,
Now finds them work enough."

There are records of repeated epidemics in the New England colonies of smallpox, scarlet fever, measles, scurvy, dysentery, influenza, diphtheria, bilious or autumnal (doubtless typhoid) fever, and yellow fever. Malaria was endemic in many localities whence it later temporarily or permanently disappeared. Consumption and pneumonia were common. Noah Webster, "A brief history of epidemic and pestilential diseases," Hartford, 1799. Packard (op. cit.) gives a full statement and many references.

[5] Among the Commencement theses for 1718, the earliest of which any printed records remain, is one entitled: "Respiratio necessaria est ad Circulationem Sanguinis continuandam." (Dexter's "Biographical Sketches," Vol. I, p. 179.) All but two of the remaining seven theses at this Commencement relate to natural or physical science. Among the theses for 1733 is one entitled: "Motus musculorum ab intrinsica fibrillarum elasticitate oritur."

The anatomical part of the apparatus of the College in 1779 is inventoried in the Literary Diary of Ezra Stiles, edited by Professor Dexter, Vol. II, p. 349.

The divisions of President Stiles's medical lecture are as follows (ibid., Vol. III, p. 486): I. Anatomy consisting of 1. Osteology. 2. The arterial & venal or vascular

System, with the structure of the Heart & nobler Viscera, & the Harveian Circul^a of Blood. 3. The Muscles, Tendons & Nerves, & cloathing the whole with flesh. 4. The structure of the pulmonary parts, the Elaboration of Chyle, the Secretions and operations of the abdominal Viscera. 5. The sound and regular State of a healthy Body.

II. Pathology & Diseases or diseased affections of the human Body — chronical or acute. The Seat & Nature & Causes of Diseases, the parts affected internal or external.

III. The Methodus medendi. 1. The materia medica. 2. Chemistry. 3. The Composition of Medicines & their Powers. 4. Their judicious Application — efficacious Medicines but few. Other parts of the Study & Profession, as Surgery & Midwifery — Botany — Books &c.

[6] For the period covered by Professor Dexter's two volumes of "Biographical Sketches of the Graduates of Yale College" — 1701–1762 — I count 120 graduates who practised medicine, the records of three or four of these, however, being so incomplete that the propriety of their inclusion may be questioned. Professor Dexter has kindly informed me that he has counted 104 graduates of the classes from 1763 to 1800 inclusive who became physicians (over two thirds of whom I have identified without any very thorough or systematic search), but he adds, "I have doubtless left out a number whose records I have never had occasion to fill out." Of these 224 physicians only 27 can be identified by a medical degree (in all but two instances, honorary) in the triennial catalogue.

[7] Cotton Mather (op. cit., p. 151), in his life of the Rev. Thomas Thacher, says of him: "He that for his lively ministry was justly reckoned among The Angels of the Churches might for his Medical Acquaintances, Experiences and Performances be truly called a Raphael."

[8] The authorities which I have found helpful in tracing the records of early Yale physicians are, besides those already mentioned: S. W. Williams, "American medical biography," Greenfield, Mass., 1845; the following papers in the Proceedings of the Connecticut Medical Society — G. Sumner, "Address on the early physicians of Connecticut," 1851; R. Blakeman, "Early physicians of Fairfield Co.," 1853; A. Woodward, "A historical account of the Connecticut Medical Society," 1859, and "Brief sketches of the early physicians of Norwich," 1862; C. F. Sumner, "The early physicians of Tolland Co.," 1871; R. W. Mathewson, "Biographical sketches of the original members of the Middlesex County Medical Society," 1877; Francis Bacon, "The Connecticut Medical Society — A historical sketch of its first century," 1892; G. W. Russell, "An account of early medicine and early medical men in Connecticut," 1892. — Also, Henry Bronson, "Medical History and Biography" [From the Papers of the New Haven Colony Historical Society, Vol. II] (These valuable papers, read between December 9, 1872, and October 16, 1876, relate to the history of the Medical Society of New Haven County and the New Haven Medical Association); Francis Bacon, "Some account of the medical profession in New Haven," New York, 1887 (written for "A history of the city of New Haven to the present time, by an association of writers"); S. A. Green, "History of medicine in Massachusetts. A centennial address delivered before the Massachusetts Medical Society in Cambridge, June 7, 1881," Boston, 1881; S. Wickes, "History of medicine in New Jersey, and of its medical men, from the settlement of the province to A. D. 1800," Newark, 1879. Information is to be found also in "The Literary Diary of Ezra Stiles, D.D., LL.D., President of Yale College. Edited by Franklin Bowditch Dexter, M.A.," New York, 1901; and in the histories of towns and counties.

The earliest account of a surgical opera-

tion by a Yale graduate, which I have found, is of an interesting one by Joseph Perkins of the class of 1727, who invaginated the strangulated part of an umbilical hernia into the healthy intestine. On the seventh day the diseased part was evacuated through the rectum, and the patient recovered (Thacher, op. cit.).

[9] These examples show that Yale graduates who became physicians had already migrated from Connecticut and had gained distinction in other colonies or States. Of the graduates who practised medicine from the classes 1701–1762 over three fourths entered college from Connecticut, but only about two thirds of these remained there in the practice of their profession. Most of the remainder settled in Massachusetts (14), especially the central and western parts of the State, in New York (including Long Island) (11), and in New Jersey (9), but representatives were to be found in most of the other States, there being 5 in the Southern. After this period the ratio of Yale physicians of the eighteenth century settled outside of Connecticut was doubtless larger, but I have been able to determine the precise figures only for the earlier period covered by Professor Dexter's "Biographical Sketches." The distribution of the physicians probably did not differ materially from that of other graduates of the College.

[10] These were Timothy Collins (1718), Israel Ashley (1730), Alexander Wolcott (1731), Joseph Farnsworth (1736), Leverett Hubbard (1744), Elihu Tudor (1750), Gideon Welles (1753), Nathaniel Hubbard (1759), Eliakim Fish (1760), and Ebenezer Jesup (1760). The list is probably incomplete.

[11] These were, in the order in which their names appear: Alexander Wolcott (1731), Eneas Munson (1753), Leverett Hubbard (1744), Elisha Tracy (1738), Benjamin Gale (1733), Eleazar Mather (1738), Platt Townsend (1750), John Clark (1749), Reuben Smith (1757), and Elisha Sill (1754).

[12] An account of Joshua Babcock is contained in the Diary of Ezra Stiles (op. cit. Vol. III, p. 66).

[13] Dr. Daniel Turner was a physician of considerable celebrity, whose biography is to be found in "Biographisches Lexikon der hervorragenden Aerzte," Bd. VI, p. 31, Wien u. Leipzig, 1888, and whose portrait is in the Surgeon-General's Library in Washington. His treatises "De morbis cutaneis," "Syphilis," and "The Art of Surgery" passed through many editions. He had accompanied his letters soliciting the honor with a gift of twenty-eight volumes of valuable medical books (some of them written by himself); the circumstance that the degree was thus prefaced led some wit of the period to declare that the mystic letters, "M.D.," must mean *Multum Donavit* (Dexter).

The medical degree first conferred in course by the College of Philadelphia was M.B.; the first degree of M.D. in course in this country was granted by King's College (afterward Columbia) in 1770.

Up to 1793 Yale had conferred the honorary degree of M.D. upon seven physicians, two being foreigners: Daniel Turner, 1723, John Bartlett, 1779, George Milne of Aberdeen, 1785, Lewis Dunham, 1787, Charles Kilby, 1789, David Ramsay, 1789, and Isaac Senter, 1792. From 1793 to 1813 inclusive the honorary degree was granted by the Connecticut Medical Society (founded in 1792), and during that time no degree of M.D. was conferred by Yale. With the organization of the Yale Medical Institution the Medical Society, by agreement with the College, ceased to act independently in conferring degrees, and the College after 1813 frequently conferred the honorary degree of M.D. upon recommendation of the Medical Society. The last degree of this kind was given in 1871. From 1814 to 1871 the College conferred the Hon. M.D. on 161 physicians. These recipients of the degree were mostly members of the Society, rarely physi-

cians of other States. By the voluntary annulment of the union between the Medical Society and the College in 1884, the charter right to bestow the degree of Doctor of Medicine reverted to the Society, a right which it is to be expected will never again be exercised. In the earlier part of the nineteenth century there were many active, well-qualified physicians who had never received a medical degree. Historical and other matters relating to the granting of the degree of Hon. M.D. by Yale College and by the Connecticut Medical Society may be found in the Proceedings of the Connecticut Medical Society for 1874 and 1875.

A number of physicians received the honorary degree of M.A. from the College in the eighteenth and nineteenth centuries; the first physician honored by Yale with the degree of LL.D. was Benjamin Rush in 1812.

[14] John Augustus Graham was the son of the clerical physician, the Reverend John Graham (Yale, 1740). He practised in Hartford until about 1786, and then removed to New York City, where he continued his work until his death in 1796.

Winthrop Saltonstall after graduation visited Bengal for further medical information and experience, and afterward settled in practice in Port of Spain, Island of Trinidad, W. I., where he died of yellow fever June 27, 1802, at the age of 27. (Personal communication from Professor Dexter.) I suspect that Dr. Saltonstall's visit to Bengal may have had reference to certain matters connected with the fevers of that region discussed in his inaugural dissertation, "On the chemical and medical history of septon, azote, or nitrogene; and its combinations with the matter of heat and the principle of acidity," which was published in 1796 and a copy of which is in the Surgeon-General's Library in Washington. This dissertation is based largely upon views advanced in the lectures of his teacher, Professor Samuel L. Mitchill, and for this reason, as well as for the chemical ideas and the peculiar theory of the causation of infectious fevers, it has some historical interest. It is an elaborate and painstaking production.

[15] In Professor Dexter's "Biographical Sketches of the Graduates from 1702 to 1762" I find that besides Joshua Babcock the following graduates pursued medical studies in Europe: Daniel Lathrop (1733) spent fifteen months in the study of surgery in St. Thomas's Hospital, and on his return settled in Norwich, Connecticut; Samuel Seabury (1748), Bishop of Connecticut, and the first bishop in the American episcopate, studied medicine for a year in Edinburgh, and practised for a short time in New York; Platt Townsend (1750) "studied medicine, partly in London or Edinburgh, and is said to have practised his profession at one time in Alexandria, Virginia (where he attended General Washington)"; Daniel Bontecou (1757) "studied medicine in France, and about 1760 received an appointment as surgeon in the French army";—on his return he practised in New Haven; Elihu Tudor (1750) served in a surgical capacity in the British army in the French war, and after the capture of Havana in 1762, at which he was present, he visited England and "availed himself during the two or three years of his residence there of opportunities of hospital service to perfect himself in his profession." He settled in East (now South) Windsor and was accounted one of the best educated and most skilful surgeons of his day, receiving the honorary degree of M.D. from Dartmouth and the Connecticut Medical Society. I have not been able to determine whether any graduates of the remaining classes of the eighteenth century had the advantage of medical study in Europe. No Yale graduate of that century is credited with a foreign medical degree in the triennial catalogue.

[16] Cited from Atwater's "History of the

Colony of New Haven to its Absorption into Connecticut," New Haven, 1881, p. 370.

[17] Of the 61 original members of the Medical Society of New Haven County the following were graduates of Yale College: Leverett Hubbard (1744), whose name stands first on the list; Eneas Munson (1753), Jared Potter (1760), Eneas Munson, Jr. (1780), Edward Carrington (1767), Obadiah Hotchkiss (1778), John Goodrich (1778), Samuel Darling (1769), Joseph Darling (1777), and Nathan Leavenworth (1778). Dr. Hubbard was the first president and continued in office until 1791, when he was succeeded by Dr. Munson. An interesting historical account of this society, with biographies of the county members, is given by Dr. Henry Bronson in the collection of papers cited in Note 6.

Among the incorporators of the Connecticut Medical Society are the following Yale graduates: Leverett Hubbard, Joshua Porter, Charles Mather, Josiah Hart, Elihu Tudor, Timothy Rogers, Eliakim Fish, Eneas Munson, Jared Potter, Isaac Knight, Phineas Miller, Jeremiah West, David Sutton, Mason Fitch Cogswell, Thaddeus Betts, and John Clark. The papers of Dr. A. Woodward and of Dr. Francis Bacon, cited in Note 6, give an excellent account of the history of the society and of many of the early members.

[18] Inoculation for smallpox was practised in this country first by Dr. Zabdiel Boylston, of Boston, in June, 1721, only two months after its introduction into England by Lady Mary Wortley Montagu. Dr. Boylston was induced to make the trial by the suggestion of the Reverend Cotton Mather, who had read Dr. Woodward's communication on the subject in 1717 to the Royal Society. The practice became the subject of long-continued and bitter controversy, in which both the clergy and the physicians took an active part, and a large share of pre-Revolutionary medical literature pertains to this subject. John Ely of Saybrook was the first physician in Connecticut who regularly practised inoculation for smallpox. The keeping of "pock-houses" was a source of considerable income to some physicians. Jenner's great discovery, which did away with the practice of inoculation, was made in 1796.

[19] According to this account, Dr. Muirson of Brookhaven, L. I., in 1731 was the first practitioner in the world to employ the preliminary mercurial treatment (Vol. III, p. 177). There is much other information in these volumes relating to smallpox, inoculation, and the preparatory mercurial treatment; likewise concerning other diseases, particularly epidemics of scarlet fever, diphtheria, and yellow fever; concerning unusual affections, curious methods of treatment, the practice of midwives; biographies of physicians, etc. There are interesting accounts of two autopsies at which President Stiles was present. Physicians, as well as others, have reason to thank Professor Dexter for undertaking the laborious task of editing this diary, the value of which had already been indicated by published extracts and references.

[20] Both Dr. Thacher, in his "American Medical Biography," and Dr. Billings, in "A Century of American Medicine, 1776–1876," designate Elihu Hubbard Smith as the most active promoter of the establishment of the "Medical Repository." Dr. Smith was a man of many accomplishments. He prefixed a poetic address to his edition of Darwin's "Botanical Garden," was the author of "Edwin and Angelina, or the Banditti, an Opera in 3 acts," 1797, and the reputed author of "André, a Tragedy in 5 Acts," performed in New York in March, 1798. His letters to William Buel on the fever which prevailed in New York in 1795 were published in Noah Webster's "Collection of papers on the subject of bilious fevers." Seven papers by him are published in the first two volumes of the "Medical Repository."

[21] A copy of this plan is preserved among

Dr. Stiles's papers. "The Literary Diary of Ezra Stiles," Vol. II, pp. 214, 229, 233, 254; Vol. III, pp. 8, 452.

[22] Timothy Dwight's "Travels in New England and New York," 1821, Letter xxxviii.

[23] George P. Fisher's "Life of Benjamin Silliman," Philadelphia, 1866, Vol. I, p. 260.

[24] Ebenezer K. Hunt, M.D., Presidential Address on "Public and Benevolent Institutions and Movements with which the Connecticut Medical Society has been prominently identified," Proceedings of the Connecticut Medical Society, Second Series, Vol. II. In 1895 the Medical Department received a legacy of $25,000 from Mrs. Hunt, widow of Dr. Hunt, in memory of her husband, whose name is attached to the professorship of Anatomy.

[25] This act is entitled "An Act in addition to and alteration of an Act entitled 'An Act to incorporate the Medical Society.'" It was printed in the Proceedings of the Connecticut Medical Society for 1811 (not in the Reprint of the Proceedings, 1792–1829, published in 1884).

[26] The botanical garden was established on grounds adjacent to the Medical School building on Grove Street by the exertions of Professor Eli Ives and at his own expense. A hothouse was built and a variety of native and foreign plants, shrubs, and trees, mostly of a medicinal nature, were planted. Mr. Frederick Pursh, the well-known author of "Flora Americae Septentrionalis," was engaged as curator of the garden, but he did not enter upon the work on account of a subsequent, more important engagement. At a later period Dr. M. C. Leavenworth, a graduate of the Medical Department in 1817, who was a good botanist, was engaged to make a collection of indigenous plants for the garden, and at one time there was a good collection of such plants. The time and expense involved, however, proved to be burdensome, and the garden, after a protracted struggle for life, perished from neglect. Ebenezer Baldwin's "History of Yale College," New Haven, 1841, and Dr. Henry Bronson's "Biographical Notice of Dr. Eli Ives" in Proceedings and Medical Communications of the Connecticut Medical Society, Second Series, Vol. II, p. 311.

[27] Jonathan Knight, "A Lecture, introductory to the Course of Lectures in the Medical Institution of Yale College," New Haven, 1853. This lecture is a valuable source of information for the early history of the Medical Institution.

[28] In 1818 the professors of the Medical Institution presented to the Medical Society a memorial recommending that the law be changed so that attendance upon two courses of lectures be required before the examination for a license. This recommendation was not adopted.

A. In 1825 the General Assembly passed an act entitled, "An Act to incorporate the Connecticut Medical Society and to establish the Medical Institution of Yale College." This act, which repealed that of 1810, was printed in the Proceedings of the Connecticut Medical Society for 1830. The only material change made by it is that the counties can send gratuitous students for only a single course of lectures.

There were three or possibly four amendatory alterations of this act before its repeal by the act of 1834. These were:

1. In 1826, "An Act in addition to an Act entitled 'An Act to incorporate the Connecticut Medical Society and to establish the Medical Institution of Yale College.'" This was to legalize an agreement on the part of the professors to pay, each for five years annually, toward a fund for a hospital to be established in New Haven, one-tenth part of his fees (not to exceed for each professor annually one hundred dollars), on condition that the gratuitous attendance of students be abolished. This change continued in force until 1832, when a return was made to the old rule regarding gratuitous students, and this latter

continued in force until 1879, with the proviso adopted in 1856.

2. Professor Simeon Baldwin, in his letter to Dr. Carmalt (Proc. Conn. Med. Soc., 1884, p. 12), says that "An Act in addition to and alteration of 'the Act of 1825' was passed in 1827 (Session Laws of 1827, pp. 235–236)," but I find no other reference to this act in the Proceedings of the Society, and I have not consulted the Session Laws.

3. In 1829 there was passed "An Act in addition to and alteration of 'the Act of 1825.'" This permitted an increase of the number of professors to six (in force until 1866), established as a preliminary requirement for medical study, "in addition to a good English education, a competent knowledge of the Latin language and some acquaintance with the principles of Natural Philosophy," and lengthened the period of medical study to three years for college graduates and four years for others, but attendance upon only one course of lectures was necessary for the license, and two courses for the degree.

This elevation of the standards was made in order to conform with the recommendations of the convention of delegates which met at Northampton in 1827. But while the Yale Medical School adopted these recommendations with much trouble to secure the needed legislation and in good faith, other colleges did not, so that

4. In 1832 the Legislature amended the law so as to return to the old periods of two and three years of study for graduates and non-graduates respectively. The requirements regarding preliminary education remained in force.

B. By the preceding amendatory acts matters had become so mixed that in 1834 a new and separate act, repealing the former ones, was passed. There were two acts, one entitled "An Act to incorporate the Connecticut Medical Society," and the other, "An Act in relation to the Medical Institution of Yale College," and this remained in force until 1879. This act embodied the amendments already in force, and included the requirement of a graduating dissertation (in 1814 the Medical Society had passed a resolution that a dissertation by every student was deemed indispensable), but otherwise the provisions did not differ materially from those of the Act of 1825.

There were two amendments to this act:

1. In 1856 was passed "An Act in addition to an Act entitled 'An Act in relation to the Medical Institution of Yale College,'" providing that "no person shall be recommended . . . to a gratuitous course of lectures, unless such person shall have previously attended one course of lectures in the Medical Institution of Yale College."

2. In 1866 an act amendatory of the Act of 1834 removed the restriction upon the number of professors (which, however, could not be less than four), provided that the price of tickets for each branch should not exceed $15, fixed the fee for graduation at $25, and provided for two examinations, one to be at the close of lectures, and the other during Commencement week. The Act of 1834, as amended in 1856 and 1866, is printed in the Proc. of the Conn. Med. Soc., Sec. Ser., Vol. II, Appendix G, p. 106.

C. In January, 1879, the Legislature enacted the existing charter. This changed the name of the Institution to The Medical Department of Yale College, did not limit the number of professors, left to the College the determination of the period of medical study and other matters which had been fixed in previous acts, made no provision for gratuitous students, retained the system of a joint nominating committee and a joint examining committee, but contained the important provision that by mutual agreement between the College and the Medical Society the union between the two might be annulled without further legislative action, "and in that event the management and control of the

Medical Department shall devolve solely upon the President and Fellows of Yale College, and upon the Medical Faculty under their direction."

In May, 1884, the union, which had existed for nearly three quarters of a century, between the Yale Medical Department and the Connecticut Medical Society was by mutual agreement annulled.

[29] From 1783 to 1791 the College of Philadelphia and the University of Pennsylvania maintained rival medical schools, but in the latter year they were merged into the Medical Department of the University of Pennsylvania. The Medical Department of Columbia (then King's) College, founded in 1768, was suspended during the Revolutionary War and for some years afterward. It was reorganized in 1792, but there was so much dissatisfaction that in 1807 the College of Physicians and Surgeons was established under the Regents of the University of the State. In 1810 Columbia College discontinued its medical department, and in the following year the College of Physicians and Surgeons became its medical department.

In 1812 the Regents incorporated the College of Physicians and Surgeons of the Western District of the State of New York, located in Fairfield, and discontinued in 1840. N. S. Davis, "Contributions to the History of Medical Education and Medical Institutions in the United States of America, 1776–1876," Washington, 1877.

[30] "Commons" were instituted in the basement of the building, and above were sleeping and study rooms for the students. The close connection with the College is evidenced by the attempt to introduce into the Medical School academic customs of the former. The medical class assembled morning and evening for prayers, the professors officiating, and the rigid rules governing the academic department were enforced. These academic customs were discontinued in 1824 with the establishment of the Theological and Law departments. They are probably without parallel in the history of medical schools.

In 1835 and subsequently, enlargements and other improvements were made in the medical building, better fitting it for its purposes, especially for anatomical work.

At the beginning a few hundred dollars were advanced by the College Corporation to enable the school to begin its work, but later this sum was refunded. Some of the money donated by the State was used for the purchase of a library, and of collections in anatomy and materia medica, the last being regarded as the best at that time in this country. The library was increased by a gift of 250 volumes by Dr. Lewis Heerman, a German navy surgeon, who, after the death of Dr. Nathan Smith, delivered a few lectures on military surgery.

[31] The following changes in the chairs or titles of these first professors were subsequently made: Dr. Munson, in 1820 title changed to Professor of the Institutes of Medicine; Dr. Smith, in 1820 obstetrics dropped from the title of his chair (as printed in the catalogues of that time); Dr. Ives, in 1820 Professor of Materia Medica and Botany and Lecturer on Diseases of Children, 1829 (on the death of Dr. Smith) Professor of the Theory and Practice of Physic, 1852 Professor of Materia Medica and Therapeutics, 1853 Emeritus until his death in 1861; Dr. Knight, in 1817 Professor of Anatomy and Physiology, 1820 also Lecturer on Obstetrics until 1829, 1838 Professor of the Principles and Practice of Surgery until his death in 1864.

[32] This is the number given by Dr. Jonathan Knight in his Introductory Lecture of 1853. Mr. Baldwin, in his "History of Yale College," states that the number of students was 36. In the "Catalogue of the Officers and Students of the Medical Institution of Yale College," November, 1813, the number of

medical students is 37. Probably the larger number is explained by accessions to the class.

[33] For the eight decades, 1821 to 1900, the average annual attendance of students in the Medical Department was as follows: 1821–1830, 76; 1831–1840, 52; 1841–1850, 47; 1851–1860, 36; 1861–1870, 36; 1871–1880, 38; 1881–1890, 34; 1891–1900, 105. In 1868 was the smallest class, which numbered 23. The greatest depression was in the years 1867 to 1873 (average 27), and 1879 to 1889, the latter being attributed to the elevation of the standards. The class now (1901) numbers 145.

The total numbers of graduates in the decades from 1814 to 1900, inclusive, are as follows, the percentages of those with a liberal degree being in parentheses: 1814–1820, 62 (32.3 per cent.); 1821–1830, 229 (19.3 per cent.); 1831–1840, 169 (26.6 per cent.); 1841–1850, 152 (26¼ per cent.); 1851–1860, 119 (20.2 per cent.); 1861–1870, 125 (23.2 per cent.); 1871–1880, 98 (33.7 per cent.); 1881–1890, 64 (40.6 per cent.); 1891–1900, 203 (37.9 per cent.). Of these 1221 graduates of the Medical Department 20.6 per cent. are also graduates of Yale College or the Sheffield Scientific School — 17.1 per cent. being from the former and 3.5 per cent. from the latter.

Among the more distinguished graduates of the Medical Department who are no longer living and were not connected with it as teachers may be especially mentioned Jared P. Kirtland, John Locke, James Gates Percival, Nathan R. Smith, Samuel McClellan, Edward E. Phelps, Ashbel Smith, Joel E. Hawley, Henry D. Bulkley, Levi Ives, Edmund R. Peaslee, Abner H. Brown. This list might be much extended. At least sixty graduates of the Medical School have been officially connected with it as teachers, fifteen of these being professors, viz., Charles Hooker, Henry Bronson, Pliny A. Jewett, Charles A. Lindsley, Francis Bacon, Moses C. White, Lucian S. Wilcox, Thomas H. Russell, James K. Thacher, Samuel W. Williston, Oliver T. Osborne, Henry L. Swain, Benjamin A. Cheney, Harry B. Ferris, and Charles J. Bartlett. Eleven have served as instructors, eight as lecturers, and twenty-six as assistants, not counting twice the names of those who have held more than one of these positions.

[34] The length of the annual course was afterward shortened to five months, then to four months (1824). In 1832 it was from the second week in November to the last week in February. It is now thirty-four weeks, exclusive of vacations.

[35] See Note 28, amendatory acts of 1829 and 1832.

In 1867 a convention of delegates from medical colleges, which assembled in Cincinnati, issued a circular recommending various reforms in medical education. To this the Yale Medical School, through a committee of its faculty composed of Drs. S. G. Hubbard and M. C. White, replied expressing sympathy with the efforts and readiness to accept the recommendations as soon as they were adopted and adhered to by other colleges. The committee called attention to the experience of the College in 1829 in acting upon similar recommendations (Proc. of the Conn. Med. Society, Second Series, Vol. iii, Appendix D, p. 28, New Haven, 1871).

[36] The endowment of the Medical School in 1900 was only a little over $100,000. Grounds near the hospital have been purchased, where it is hoped that new laboratory buildings will be erected as soon as the necessary funds are provided, those for anatomy and pathology being urgently needed. The largest salary paid to any one giving his whole time to teaching is only $2000. The self-sacrificing, enthusiastic devotion of those who have given their services to the Medical School through many years, in the face of many discouraging circumstances, is beyond all praise.

In 1887 the Alumni Association of the Yale Medical Department was founded and has been a useful, active organization. In 1894 the very creditable "Yale Medical Journal" was started, and is conducted by students with the coöperation of an advisory board.

[37] Beginning in 1835, the professor of Anatomy in the Medical Department gave to the senior class in the College in the summer term a course of about fifteen illustrated lectures on anatomy and physiology. These were useful as part of a general education, but of course were not intended to have any bearing upon the study of medicine.

[38] The fourth volume of "Studies," issued as a Bicentennial publication from the Laboratory of Physiological Chemistry, contains a bibliography of the laboratory from its commencement in 1875 until the end of 1900. This bibliography gives the titles of ninety scientific monographs and papers.

Contributions of medical interest have come also from the laboratories of Professors Brewer, Verrill, Johnson, Smith, and Hastings.

[39] Before 1810 the great majority of the graduates of the College who practised medicine were without a medical degree and cannot be identified without further information in the triennial catalogue (see Notes 6 and 8). The records of secondary degrees in this catalogue, moreover, are not altogether complete, so that I have been unable to determine precisely the number of physicians graduated from the College and the Scientific School, but the figures given in the text cannot, I think, be far out of the way. The data for the years 1810 to 1890 are the most accurate. The percentages of graduates in arts who received a medical degree in course for this period are as follows: 1811–1820, 7.6; 1821–1830, 12; 1831–1840, 10.5; 1841–1850, 8.1; 1851–1860, 8.2; 1861–1870, 9.8; 1871–1880, 10.3; 1881–1890, 9.1. The highest percentages of physicians for individual classes are in the eighteenth century, for example 35.3 for 1750, and between 20 and 25 per cent. for 1747, 1749, 1753, 1754, and 1760, but then the classes were so small that it is hardly proper to use percentages. I have spoken in the text of the high percentages for classes in the third decade of the nineteenth century, the highest being 19.1 for the class of 1824. Other notable percentages are 18.8 for 1833, 17.9 for 1852, 13.8 for 1860, 12 for 1862, 18.9 for 1864, 15.3 for 1888. The influence of the Civil War in increasing the number of physicians is apparent in the foregoing statistics. Of the graduates in arts who subsequently became doctors of medicine in course 40 per cent. from the classes 1813–1840 received their medical degree from the Yale Medical Department, whereas the corresponding percentages for the three decades 1841–1870, and the two decades 1871–1890, are respectively 20 and 11.

Of the graduates of the Scientific School 8.7 per cent. from the classes 1852–1870 became physicians, and 11.3 per cent. from the classes 1871–1890, notably high percentages being 17 for the class of 1883, 16.7 for 1877, 16.5 for 1888.

ADDRESS OF WELCOME WITH RESPONSES

[Address delivered by the President of the University in Battell Chapel, Monday, October 21, 3 P.M. Respondents introduced by the master of ceremonies, the Reverend George Park Fisher, D.D., LL.D.]

PRESIDENT HADLEY

OF all the pleasures and the duties which a birthday brings with it, the most welcome duty and the most exalted pleasure is found in the opportunity which it affords for seeing, united under one roof, the fellow-members of a family who are often so far separated. On this two hundredth birthday of Yale University, it is our chief pride to have with us the representatives of that brotherhood of learning which knows no bounds of time or place, of profession or creed.

It knows no bound of age, either among the hosts or among the guests. The Yale that welcomes you here includes in its membership all parts of the collegiate body, from the youngest student to the oldest professor. It includes all those who, coming here with-

out officially recognized connection with the University itself, bear to it such relationship that they partake in its spirit, and feel themselves sharers of its glories and its duties. Nor is it the living alone that welcome you. Present with us in spirit are men who have recently gone from us, like Phelps and Dana and Whitney. Present is a long line of great dead who have devoted their services to Yale, and who, being dead, yet speak. Present are those givers of books who, two hundred years ago, out of their poverty founded that college in the colony of Connecticut which to-day welcomes brothers younger and older to its anniversary. Representatives of colleges whose birth we have watched and in whose growth we can claim an almost paternal interest stand here side by side with delegates from those institutions, whether in the New World or in the Old, which can point to a longer past than ours, and with whose achievements the centuries have rung.

Our brotherhood knows no bounds of place, no limits natural or artificial. Characteristic of university learning from the very beginning was its cosmopolitan spirit. While states and cities dwelt in self-centered isolation, the universities of the Middle Ages established the first post-office by which intelligence could be interchanged and nations grow by one another's intellectual work. That community of thought which the members of the brotherhood of learning have thus pursued from the outset has been in recent days helped beyond anticipation by those modern inventions which have annihilated space, and have made it possible to have with us repre-

sentatives not only from the North and the South, from the Mississippi and from the Pacific, but from Stockholm and St. Petersburg, from Japan and from Australasia.

Our brotherhood knows no bounds of occupation. The day is past when people thought of the learned professions as something set apart from all others, the exclusive property of a privileged few. Opinions may differ as to the achievements of democracy; but none can fail to value that growing democracy of letters which makes of every calling a learned and noble profession, when it is pursued with the clearness of vision which is furnished by science or by history, and with the disinterested devotion to the public welfare which true learning inspires. We are proud to have with us not only the theologian, the jurist, or the physician; not merely the historical investigator or the scientific discoverer; but the men of every name who by arms or by arts, in letters or in commerce, have contributed to bring all callings equally within the scope of university life.

Nor does our brotherhood know any bound of creed. Even those institutions of learning which at some period in their history have had a more or less sectarian character tend to grow as the world grows—making their theology no longer a trammel but an inspiration, and welcoming as friends all who contribute to that inspiration, whether under the same forms or under others. Our common religion, so fundamental that we can all unite therein, teaches us broad lessons of reverence, of

tolerance, and of earnestness. Ours be the reverence of those who have learned silence from the stars above and the graves beneath; ours the tolerance which can "see a good in evil, and a hope in ill-success"; ours the earnestness which would waste no time in the discussion of differences of standpoint, but would unite us as leaders in the world's great movement toward higher standards in science and in business, in thought and in life.

PROFESSOR FISHER

The response to the welcome of the President for the Alumni of this University will be made by a distinguished member of the class of 1861, eminent at the bar, who has sat in the Senate of the United States, the Honorable Anthony Higgins.

THE HONORABLE ANTHONY HIGGINS, LL.D.

(For the Alumni)

MR. PRESIDENT, it is a difficult task in five minutes to undertake to express the feelings of the Alumni when they come to receive your greeting to the celebration of the two hundredth birthday of Yale. You are to hear from the representatives of the governments of the nation and the State and the city, and from our sister American universities, and from those

ancient institutions who are our forebears across the sea. Our relations, Mr. President, to Yale are different from theirs: we come home to our mother; we are her sons; the end of her being was to rear us and to send us forth, and we come back to-day for the love we bear her, for the gratitude we feel for all that she has done for each of us and our city, State, and nation, and for the world. I will not say how many thousand strong we come, but I do know that we come, not from the North or from New England alone, but from North and South and East and West, and from all over this broad land, and from the ends of the earth. Particularly grateful must it be to you, Mr. President, and to the governing body of the University to have with us the representatives of the Alumni from the States of the South who were students here in the years preceding the Civil War. I beg to join with you, on behalf of the Alumni of the North, in giving to them a heartfelt welcome. They are not the least interesting part of our membership; they are those of whom we have ever been proud; they are those who, in their States, were among the men eminent as statesmen, as soldiers, as scholars, and as divines; and by the side of Calhoun and of Clayton, of the earlier classes of the century, we can well venture to place the names of those that have been familiar to some of us,—of Randall Gibson, of General Dick Taylor, of William Preston Johnston, of Henry Rootes Jackson, of John Donald Smith, of John B. Rector, of Thomas M. Jack, and John T. Croxton, and a long citation of names that are as worthy as those I

have recalled. But it is not merely those from the South: it is from the North and from all over the world that we come here to-day to pay our tribute of love and respect to our Alma Mater; and remembering, as we do, how in each of our communities there have lived men who were taught here, and on whose account those communities have owed so much to this College,—remembering this, we feel, Mr. President, that the debt owed by the American people to Yale is simply inestimable. Yale and our elder sister, Harvard, were the first two American institutions of the higher learning established by our English-speaking people in this their new land. It is no boasting to say that the primacy of our two oldest colleges has never been disputed by their sister institutions of the country. To what does Yale owe her share of that primacy? What is the secret of her greatness in character and in achievement? Why is it that we, her sons, to-day, and the representatives of the learned universities from over the earth, gather here to commemorate the day when the ministers met at Branford two hundred years ago? Coming from the part of the country I do, I venture to make an answer to that interesting question: I think it is a part of the debt we owe to the English immigration to Massachusetts Bay Colony between 1620 and 1640. In saying this, I do not think it is invidious to the other sections of the country. The descendants of the English settlers of Virginia, of the Dutch of New York, of the Quakers of Pennsylvania, of the Scotch-Irish of Pennsylvania and the South and the West have been

rich in the great men they have developed in all the vocations of life. With a sense of the value of learning as great as that of New England, and strenuous as they were in their efforts to establish schools and colleges in their midst, their seed, notwithstanding, did not fall on as fruitful a soil as that of rocky New England; and so to-day, when the tree planted by the ministers at Branford is two hundred years old, we who, not finding elsewhere what we needed, found it here, come back to pay our tribute of admiration, of gratitude, and of love to this, our mother, and this tribute we are glad to lay in her lap. We find her broad-spreading and great; we find a president and faculty worthy of their illustrious predecessors, and greater than that no man can say. When we remember the combined courage and conservatism that have ever characterized Yale, am I not justified in repeating of her the tribute paid by Tennyson to England?

Grave mother of majestic works,
  From thy high altar gazing down,
Who Godlike grasps the triple forks
  And queenlike wears the crown;

Thy open eyes desire the truth.
  The wisdom of two hundred years
Is in them. May perpetual youth
  Keep dry their light from tears,

That thy fair form may stand and shine,
  Make bright our days and light our dreams,
Turning to scorn with lips divine
  The falsehood of extremes.

PROFESSOR FISHER

The interest felt by the inhabitants of the city of New Haven in the University, and the sympathy of the people with this commemoration, are evident to all who walk the streets. A brief response, I am sure, will be welcome from the Mayor of the City of New Haven, the Honorable John P. Studley.

THE MAYOR OF NEW HAVEN

MR. PRESIDENT, Ladies, and Gentlemen: What changes time has wrought! In 1638 the region in and about what is now New Haven was a wilderness inhabited by savage men. In that year a little band of men and women, God-fearing, whose chief possessions were their Bibles, after enduring many hardships, made their way to what is now New Haven. They assembled under a tree which then stood at a point but a short distance from where we now are. They gave thanks to Almighty God for their deliverance, and asked his blessing upon their undertaking, which was the establishment of a free government and a new home. They built a church and a few dwellings, and after a time the settlement assumed the proportions of a village; the village afterward became a historical town, and the town finally became the beautiful City of Elms. Two cen-

turies ago Yale College was incorporated. It was then little more than a grammar school. Many difficulties lay before those who were controlling it; but its destinies were placed in the hands of men who were possessed of that indomitable energy which in later years has come to be known the land over as Yale spirit. The school became a noted college, and the College finally became the great University whose magnificent buildings and whose extensive libraries you have seen. Men of learning and of genius have ever dominated its halls and have made the institution known far and wide. Wherever Yale College has been known, there New Haven has been mentioned. During nearly two centuries Yale College and New Haven have struggled and grown side by side. The people of New Haven love the College; they love its President, and upon this, your day of rejoicing, they extend to him and to the University their congratulations upon the phenomenal successes, past and present, which have attended your efforts; and they wish you God-speed in all your undertakings for the future. Sir, to your distinguished guests the people of New Haven extend a most cordial welcome and the municipal government grants the freedom of the city.

PROFESSOR FISHER

Yale University aspires and hopes to be identified with the entire educational system of Connecticut. For this reason and for other weighty reasons I am happy to say

that a response to the President's address will be made by his Excellency Governor McLean of Connecticut.

THE GOVERNOR OF CONNECTICUT

ALTHOUGH my share of this generous welcome comes to me ex officio, I am none the less grateful, and I am sure that the good people of our beloved commonwealth would have me respond as officially as possible that Connecticut is to-day, as always, proud of Yale University. With tears for her tragedy and smiles for her comedy, with love for her romance and faith in her reality, Connecticut has watched every one of the ten-score years of her mission and is proud indeed of her ultimate triumph; proud of her old home and the boys that used to be; proud of her new home and the boys that are; proud of her genius and her courage, her oracles and her athletes; proud of her elms and her ivy, her fence and her faculty; proud of her trustees and her patrons; proud of your predecessors, Mr. President, and very proud of you. And Connecticut does not forget that her pride should be mingled with deep gratitude for the harvest of precious thought that Yale has given to Connecticut and the golden sheaves innumerable she has given to the world; gratitude, too, for those mystic ties of love and loyalty that, cherished by the boy, have in later years brought to New Haven and the State the friendship and support of strong men and good men everywhere. Much more I could say and

not exceed the truth, but I am aware that I can touch a minor key only, and that I must hazard that touch with trembling hand in the presence of the master. Yale's epic will be sung by her own sons in faultless phrase and measure, and the words cannot be too brave nor the melody too sweet to do her justice. It is not for me to sing her song or tell her story. It is not for me to step into the shadow of events to come and meddle with the enchanting visions of her chosen prophets. However great Yale's future glory may be, Connecticut will wish it greater, and Connecticut will always be the best place in the world for the best University in the world. I shall venture but one thought, one earnest hope for Yale and the American school: as the school makes the state, so the teacher makes the school, and the teacher will fail who is not also an intelligent preacher of the religion of individual responsibility. In those fateful years when folly is bidding high for his young life, the boy should be taught what that life is worth before he lets the hammer drop; he should learn that success and happiness lie in obedience to the immutable law of his being, which, first of all, bids him do something useful in the world. The best medal that a boy can win in school is an honest purpose. Unfortunately information and wisdom are not always found together, and a man may know a large portion of the little that is knowable in this world and fall by the wayside if wisdom does not tell him early that no matter how many tutors he may have, he must in the end be a self-made man if he is made at all. He is

a fortunate and a wise boy who learns before he is twenty-one that when he was born into the world his share of the world's work was born with him, and that the world can pay him nothing and will owe him nothing if he leaves the work untried. With the highest esteem for you, Mr. President, and with full faith in your wisdom, sincerity, and enthusiasm, I wish for you and Yale three days of unbounded happiness and long years of high achievement.

PROFESSOR FISHER

Before this commemoration shall come to an end we expect to see the face of the Chief Magistrate of the Nation, but there is one with us to-day competent to respond for the nation to the President's welcome, the Honorable Orville Hitchcock Platt, who for twenty-two years has represented the State of Connecticut in the Senate of the United States.

THE SENIOR SENATOR FROM CONNECTICUT

I REGRET with you that the Secretary of War, to whom was assigned the privilege of responding on behalf of the government to President Hadley's address, is unable to be present; that you are thus deprived of the privilege of listening to one who stands deservedly high in the councils of the nation; and that he must miss

the opportunity of learning at your hands the extent of your respect and admiration. I think, though, that I may speak for every one present to-day who in any manner is connected with the government in either of its branches, executive, legislative, or judicial, in saying that we appreciate in our hearts the welcome which has been extended to us, as such representatives, by Yale University. We feel, indeed, that we are well come to this celebration.

If time permitted, there is much, very much, that might be said of the intimate relation which Yale has always sustained to the nation and the government. Yale and the United States have been close friends, loyal friends, working together for a great, noble, but single purpose, the betterment of our whole people. From those early days when Yale furnished four signers of the Declaration of Independence and four signers of the Constitution of the United States, it has been, through sunshine and shadow, through prosperity and adversity, through storm and tranquillity, the firm, loyal friend and supporter of the government of the United States. The trees of the Lord's own planting, the college and the government, were placed and took root in the same soil, and have grown together until the little saplings have become great and mighty trees.

As, coming this morning to join with you in this celebration, I rode through the streets of New Haven, I saw a banner with an inscription upon it which tells the whole story: "For God, for country, and for Yale." I think, though, that if I may be permitted to change that in-

scription a little, I would put it this way: "Yale, always for God and for country."

There is a word in our language which to me means more than almost any other. It is indefinable. That word is "spirit." It stands for sentiment and purpose and energizing force. The spirit of both Yale and the United States has been lofty and grand. The earnest purpose, the noble aspiration, the intense energy of the University and the government have been from earliest times and are now the same, making for the advancement of humanity until it shall reach that high level which the Almighty designed for mankind.

When I listen to the inspiring college songs, or read the speeches of college graduates, I find continual reference to "Old Yale." It is on the lips of students and graduates, as well as of those who are not members of the institution. It is a term of reverence, of respect, of affection, but it is not expressive of a literal fact. Yale is not old: she is still in the glory and strength of her youth, as the United States is still in the strength and glory of its youth. Each will live while the spirit which has founded and upbuilded remains unchanged.

Yale has before it great opportunities, responsibilities, and duties. Our government has before it great opportunities, responsibilities, and duties. And thus the lines of Yale and the government run parallel with each other. The organization of Yale antedates the constitutional organization of the United States by three quarters of a century, and yet the spirit of our free institutions is even older than Yale.

These two centuries, how much they have done for mankind! When the first telegraph line was laid there flashed one message over it, and only one: "What hath God wrought!" and when we look upon Yale and its history, upon the United States and its history, we may well repeat the language of that message: "What hath God wrought!" In all this work Yale the educator, Yale the upbuilder of men, has been in touch with the spirit of our free institutions, with the principle of self-government which underlies all our progress and our greatness.

The past is glorious, the future full of opportunity and of hope. "New occasions," indeed, "teach new duties." It is not founders alone who make colleges and states. The development of nations and universities is a work which must be carried on from age to age in the spirit and faith of the founders. Yale, as it seems to me, has one great call or mission, which is, to lead the world in the progressive education of mankind. The United States has one great call or mission, which is, to advance the cause of free government in the whole world. The mission of each is but one, and in its fulfilment Yale and the United States will work together in the future as in the past.

PROFESSOR FISHER

No power can estimate and no words can express the debt which we all in this country owe to the universities of Great Britain, and especially to Oxford and Cam-

bridge, where so many of the founders of our communities were trained. It is pleasant to know that we not only have among us at this time representatives of the universities of Great Britain, but also of Greater Britain. As Harvard has the precedence in age in relation to Yale, so Oxford has the same precedence in relation to Cambridge over the water. We have to respond to the welcome of the President a gentleman from Oxford, Dr. James Williams, a Fellow of Lincoln College, whom I am sure you will heartily welcome.

JAMES WILLIAMS, D.C.L.

(For the Universities of Great Britain and Ireland)

MR. PRESIDENT and Ladies and Gentlemen: After the high standard of oratory to which we English are accustomed from Americans, I am afraid you will be rather disappointed with what may fall from the less practised lips of an Englishman; however, you must take me for what I am worth, and I take it that one reason why I have been called upon to-day to address this most distinguished meeting is probably the fact that Oxford, as I have noticed from what I have seen in the streets, is so intimately connected, both in color and in motto, with Yale. I almost felt that I was at home at Oxford when I saw the dark blue banners and decorations on every house. I almost felt that I was again at home in Oxford when I read your motto, which, al-

though it is in the Hebrew language and ours in the Latin language, comes to very much the same thing as ours in the end. Your motto is: "Light and Truth"; our motto is: "The Lord is my Light." These two circumstances seem to show a connection, at any rate in external matters, which I had not dreamed of before; and when we come to matters internal I think it must be recognized that the New England universities are daughters, lineal descendants, of our old universities, and more especially of Cambridge. As far as I read the records of New England, Cambridge had far more influence on the growth of university training in this country, especially in New England, than had Oxford. The reason is not difficult, I think, to judge; the reason was, no doubt, that at the time of the migration and the foundation of the seats of learning in this country the theological views at Cambridge were far more in consonance with New England feeling than were the somewhat conservative and High Church traditions of Oxford. But, however that may be, there is no doubt that Cambridge had more influence than Oxford on this development, and we must content ourselves with this claim, that Cambridge is our daughter, just as Harvard and Yale are the daughters of Cambridge.

Now I may tell this meeting that as time goes on the association between the universities of Great Britain and the universities of New England is becoming much closer. When I was a student at Oxford, which was some quarter of a century ago, I do not think that we had of American citizens more than about two, or pos-

sibly three, students in the university. The number of Americans who come over to us since then has considerably increased, and I believe the total number now of such students in Oxford University is about thirty. This fact, and also the fact that we occasionally send professors across the water here, lead to the conclusion that the bonds are becoming closer, and I am perfectly certain that the more we know of one another the better we shall get on together. Some English people do not understand Americans, and some Americans do not understand the English. It is a very great pity, but it is so; but the more we can tie ourselves together in this way, by your sending students over to us and our sending students over to you, and so on, the more closely will be drawn the lines that bind us. Our interests are to a large extent identical, and it is deplorable that there should be any jealousy between us; and this is one of the means that I see for diminishing this jealousy. Then, again, to those of you who are looking to the future of university education in America one could say, I think, with confidence, that your prospects are much brighter than ours. For this reason, your coming universities, at any rate, will have none of that struggle with difficulty and poverty which the old universities of Great Britain, of England more especially, had to undergo as they grew up amid the marshes of the Midlands; but you have universities now being founded with every possible facility and with every possible wealth and endowment that we try for in vain. In old England the universities have had their day, in a way,

because the pious founder has disappeared; the pious founder has migrated across the Atlantic. We cannot help that; we are very sorry for it, but some day, perhaps, as we have helped you, you will be able to help us; you will send over a pious founder to us; you have to Scotland, I know, but we want him in England as well; the Scotch have too many of the good things of this life already; we want some of them with us. When you have a pious founder, if any of you know a pious founder, please say that there is a very fine opening for him in Oxford, and we will give him an honorary degree like a shot if he will only come over.

Before I end, I must say, both for myself and for all other members of the universities of Great Britain who have had the pleasure of your kind treatment of us during this festivity, that we shall all, I am quite certain, remember to our dying day the graceful courtesy and true hospitality and the real friendliness which have been shown to us by every member of the University of Yale with whom we have come in contact. Let me conclude in the words that we use at Oxford when we wish well to any college, either our own or one that has entertained us: FLOREAT YALE!

PROFESSOR FISHER

You will find on the list of delegates to the Bicentenary a number of representatives of the universities of the Continent, difficult as it is at this season for them to leave

their own university duties at home. We have with us, I am glad to say, a gentleman whose residence and home is in the empire of Russia, that great empire extending over so large a portion of the globe; but he belongs to an empire far more extensive even than that of Russia, to the commonwealth, the great commonwealth of law and science and letters, and his name and fame have gone to the farthest limits of this great commonwealth. I have the great pleasure of introducing to you Dr. Martens, Professor of International Law, Emeritus, in the University of St. Petersburg.

FĬÒDOR FĬÒDOROVITCH MARTENS, LL.D.

(For the Universities of Continental Europe)

MR. PRESIDENT and Ladies and Gentlemen: Excuse me if I speak to you in your own beautiful language; for I know that, speaking to you thus, I have found through your ears the shortest way to your hearts, and some words which I shall speak from the heart will, I am sure, find an echo in your hearts. During the last twenty years I have had often the honor and the pleasure of assisting at the celebrations of jubilees of universities in different parts of Europe; and I was always charmed, and at the same time always astonished, when I saw that all the representatives of different parts of the world, both young and old, who were taking part in such jubi-

lees, had the same feelings of thankfulness, respect, and veneration for the university or academy whose jubilee was being celebrated.

And when I saw at those international scientific holidays gentlemen like the celebrated Helmholtz and Virchow of Berlin, or De Lesseps, the creator of the Suez Canal, or Sir James Paget, or Lord Lister, together, forgetting that they were old, and thinking that they were again becoming young because it was their certificate of birth only that was old, and not their minds nor their hearts, then, Ladies and Gentlemen, I asked myself how to explain these feelings which are in the minds of those who assist at such international jubilees. I think there is one explanation, and that is given by the *enthusiasm* which is always present on such birthdays of universities and national institutions. This word enthusiasm, by its Greek origin (ἐν, Θεός), seems to signify to us that the man who is enthusiastic in his noble aspirations is the man who feels God in his heart; and therefore is he able to achieve great things for the benefit of his own town and his own nation, for the benefit of mankind and all nations. Enthusiastic, therefore, are all good men, all men whose genius is written in the books of science and of art. Enthusiastic also are all we who are taking part with all our hearts in such scientific festivities as the present. And, finally, allow me to express my conviction that the founders of Yale University, and all who have taken part in the prosperity of this University, from the very beginning till this moment, have been *enthusiastic* in their doings and in their aspirations for the benefit of this University.

But, Mr. President, admiring your beautiful University, with its gymnasium and libraries, I could not but wish to explain to myself the real causes of the prosperity of these institutions. I asked myself where to find the keystone to the development of this University. During my very short stay here in the New World, looking at the different scientific and political institutions in New York, Philadelphia, and Washington, I have always been struck by the fact that the beginning of them all was poor and small. Remember what were at the very beginning your University and Columbia University and the National Library of Congress at Washington. All the beginnings have been very small, but year by year your institutions are becoming larger and larger, and some are now among the largest in the world.

And, thinking about the development of these different American institutions, of which you may well be proud, I did not know how to explain it; but when I was in Washington, two days ago, I stood at the foot of the Obelisk, and my eye fell on the statue of Freedom at the Capitol, and under this statue are the words E PLURIBUS UNUM.

Mr. President, Ladies, and Gentlemen, I think in the words of this motto is the keystone of your prosperity. In Independence Hall at Philadelphia, on the small table on which your certificate of birth was written, and in the beautiful House of Representatives at Washington, I see always the action of this great moral and political principle, E Pluribus Unum. Let me, who am a representative of the Old World, of the old continent of Europe and her universities, say that for us also this motto has

been the keystone and the principle by which we have grown. And now, when the ocean is not a wall between the Old and the New World, when it is a bridge which is uniting us, let us be united closer and closer in all our aspirations and doings for the benefit of our several nations and for the general progress of mankind. The world must be not a battle-field for wars between nations, but a battle-field of the sciences and the arts. Let us unite our national forces in order to attain the highest aims which human minds can attain for the benefit of individuals, nations, and the whole commonwealth. E Pluribus Unum!

From this point of view I greet Yale University, which is our sister, the sister of all these European universities. And I pray that this University may always struggle, not for life, but for the greatest achievements in the arts and sciences throughout the whole world.

PROFESSOR FISHER

A most important step in the direction of becoming a national institution, which Yale grew to be, was taken when, in the earlier part of the last century, students from the States of the South began to come hither. As time went on, they greatly increased in number, embracing young men who attained to very high distinction. If in recent days the number has lessened, it is owing in no small measure to the growth and pros-

perity of the institutions of the South. These will respond to-day to the President's words of welcome, through Dr. Charles William Dabney, President of the University of Tennessee.

CHARLES WILLIAM DABNEY, Ph.D., LL.D.

(For the Universities of the South)

IT is a great pleasure to respond, on behalf of Southern institutions, to this delightful welcome. Though called upon to speak a word of acknowledgment for the institutions in one portion of our country, I fully recognize that it is not as the representative of any section that I am permitted to offer our congratulations to you upon this glorious occasion, but rather, Mr. President, as members of that great brotherhood of letters to which you have just referred, which knows no east or west, no north or south. So far from suggesting divisions here, these responses to your cordial welcome prove that Yale's influence extends not merely to the farthest limits of our country, but to the uttermost parts of the world.

Southern institutions rejoice especially that there is no sectionalism at Yale; that Yale is first of all an American university, with plans as broad as our continent and a spirit as free as the air that blows over it. We feel that Yale is an institution in which we each of us have a citizen's share. We send you annually hun-

dreds of our Southern sons, and already more than a thousand of your alumni are laboring with and for us. We are proud indeed to have thus so large a share in Yale.

As the South has a share in Yale, so Yale has always had a share in the South. Old Yale College, whose founding we are here to commemorate, did a vast work in the old South, as it did in the whole country. Permit me to give a few illustrations from the earlier days. Among the first of the men of Yale in the South was Abram Baldwin, of the class of 1772, who early became a citizen of Georgia. Baldwin represented his State in the Constitutional Convention, and was instrumental, history tells us, in preventing it from going to pieces in despair during the heated debates over the basis of representation of the States, and thus, says John Fiske, saved our American Constitution. He was also the leading spirit in founding, and the first president of, the University of Georgia, which was established just one hundred years after its mother Yale. He brought another Yale man to his support in the person of Josiah Meigs, of the class of 1778, who became the second president of the University and served it faithfully for ten years. As Baldwin was the founder, so Meigs was the builder of the University of Georgia.

This university was thus the child of Yale's first centennial. How many institutional children will Yale's Bicentennial give to us at the South? Let us hope that the old mother's fruitfulness has rather grown with age, and that her children among the institutions may be numbered by the hundreds.

A distinguished member of the class of 1813 was Augustus Baldwin Longstreet, distinguished judge and preacher, best known as the author of those inimitable descriptions of Southern life, "Master William Mitten" and "Georgia Scenes." Longstreet also did a most gigantic work for Southern education; he was the president of four colleges: Emory College in Georgia, the Centenary College of Louisiana, the University of the State of Mississippi, and the South Carolina College.

Longstreet was followed at the University of Mississippi by that other great educator, Frederick A. P. Barnard, who had previously been professor at the University of Alabama and was afterward president of Columbia College. These two men shaped the policy of the University of Mississippi from its opening down to the beginning of the Civil War, doing for it all and even more than Baldwin and Meigs had done for the University of Georgia.

My own university, the University of Tennessee, was indebted to Yale for its second president, David A. Sherman, of the class of 1802, and for Morton William Easton, the great philologist, afterward professor at the University of Pennsylvania,—not to mention many other distinguished scholars of a later day.

These are but a few illustrations of what Yale did for the older Southern colleges. What it has done for us in recent years is well known to you; it is too much to tell here.

The contributions of Yale to Southern statesmanship are also very numerous. One illustrious name must here

suffice. The South produced but Yale educated that greatest of Southern statesmen, John Calvin Calhoun. It is said that after a discussion with young Calhoun of the origin of the political power of the States, President Dwight expressed an opinion with regard to him which proved to be truly prophetic. Said he: "That young man has talent enough to be President of the United States."

But time fails me even to call the roll of the distinguished men of Yale who have aided in the upbuilding of Southern institutions and the advancement of science, literature, education, and religion in our portion of the country.

In that part of the western Carolinas known as "The Land of the Sky," and in almost the exact geographical center of the South, there stands, Mr. President, a noble mountain, at once the highest, the broadest, and in all respects the grandest of eastern America. With its feet firmly fixed in the deep, dark fastnesses of the primitive rocks, it raises its majestic head into eternal sunshine. Its extensive slopes are covered with every species of flora, and in the glades and forests around its base are found all the fauna known in this country. It is Mount Mitchell, the capstone of the Appalachian pyramid, the glorious crown of this whole system of mountains. This peak, with the surrounding region, was first explored and measured by that great man, Elisha Mitchell, of the class of 1813 at Yale—mathematician, naturalist, teacher, and preacher—first a tutor here and then professor of chemistry and ge-

ology at the University of North Carolina. After forty years of service to the cause of education and religion in the South, Dr. Mitchell gave up his life upon this mountain in the pursuit of science, and was buried by loving hands upon its very top. A noble shaft, erected by the people of the State he served so well, marks the spot where rests this great teacher of Southern men, and points us to still greater heights. Worn by the storms of time, that monument may crumble; but Mount Mitchell will stand forever to commemorate the services of this man of Yale to the cause of science and education in the Southern States.

Like this pinnacle of the Appalachians, Yale stands a great mountain in the system of those American institutions which are the guardians of our liberty and the supports of our progress. Our earnest prayer today is that in all the centuries to come, as in the two already past, Yale University may be a mountain of strength, a very Mount Mitchell, in the chain of institutions which shall support the cause of science and education, of truth and righteousness, not merely in America but throughout the world.

PROFESSOR FISHER

The most remarkable recent event in academic history is the rise and rapid advance and present strength and prosperity of the University of Chicago. In truth, few marvels so astonishing have occurred in history since Athene,

called by the Romans Minerva, sprang full-armed from the head of Zeus. When the Declaration of American Independence was to be framed and presented to the Congress, the Committee deputed that task to the youngest of their members. You will then not be surprised that to respond for the universities of the West the appointment has been made of President William Rainey Harper of the University of Chicago.

WILLIAM RAINEY HARPER, PH.D., D.D., LL.D.

(For the Universities of the West)

MR. PRESIDENT, Ladies, and Gentlemen: History has always known a West-land; but until now it has been an ever changing, ever shifting West-land. When out from the desert steppes of old Arabia there proceeded through the long centuries that constant flow of humanity, through which the nations of Semitic blood found their various distribution, the fruitful valley of the Nile was at first the West-land, then the fertile regions of the Tigris and the Euphrates; for though these lay north, the movements to and through them were, in fact, westward. After many centuries, Palestine, actually called the West-land by the old Babylonian kings, was the country toward which migration turned, and in which great world problems were worked out. The sea-loving Phenicians, and later the Romans, pushed civilization still further westward until the eastern shore

of the Atlantic became at once the limit and the center of world enterprise. In more modern periods history's West-land is again shifted, this time to the New World. Here, at first, the western shore of the Atlantic with the inland adjacent country represented the West, and in those days, two hundred years ago, Yale College was a Western institution. A little later the great middle region drained by the Mississippi becomes the West. This is the West-land of our times, and this, together with the country still beyond the mountains, called the Far West, represents the last step westward ever to be taken; for he who stands to-day on the shore of the Pacific, with his face turned toward the setting sun, looks into the East, and no longer westward. An end has come of the shifting of the West-land.

The West of the past and present, wherever set apart, has always stood for something quite its own, and something definite. Its contribution made from age to age has possessed a strong and distinctive character. It has represented relief from the congestion of territory, release from the bonds of conventionalism, freedom from the rigidity of traditionalism. It has furnished opportunity for effort on the part of those who had tried and failed, and those also to whom opportunity to try had not before been given; encouragement for development of new activities, and new methods of expression for activities that were old; incentive to do what seemed impossible to do, or what, at all events, had not been done. It has provided the meeting-place for the world's contending forces; oftentimes itself the occasion of conflict between

older powers, oftentimes the center of struggle between advancing civilization and receding barbarism, and still more often the battle-ground of new and living thought, it has served as the home and the school of democratic ideas; for in the West men have lived more nearly on terms of equality, and in the West there has been a truer exhibition of the spirit of fraternity.

But in all this the West has been the debtor of the East, and the debt at times has been so large as almost to preclude adjustment; a debt so great, in fact, that notwithstanding frequent payments on the principal, the balance due the East has been altogether startling. It is from the East that have come the strong and sturdy spirits who have led the West in the struggle for freedom and relief; and just so soon as the West, at any time, has ceased to draw thus from the East, it has ceased to be a West-land. It has been the conservative influence of Eastern institutions and Eastern thought which, again and again, has turned the failure of radical movement and adventure into pronounced success. It is to the East that men in the West and the Far West have turned and have come for peace and calm away from struggle and bitter strife. It is from the East that there has come, through all the years and centuries, that higher and truer spirit of culture and refinement, the possession of which, sooner or later, has always been found necessary for the development of the true democratic life, a life in which the highest aim is service for one's fellows. The East, in short, has nurtured the West, given freely of its strength and substance. The

East has steadied and restrained the West, maintaining rigidly the standard by which the West, whether willing or unwilling, has been compelled to receive judgment.

While these statements, I think, in general are true of the relation of the West to the East, they apply particularly to the institutions of the West and East. The colleges and the universities of the West cannot measure the debt they owe to Eastern institutions, and to no institution is there due a larger debt than to Yale. The West to-day, through its many able representatives present, brings greetings to old Yale. For two centuries this Institution has been a source of strength and inspiration, a messenger of good tidings to the entire Western country. Every State and Territory of the West and Far West has felt Yale's touch; for Yale, perhaps more fully than any other Eastern institution, has, through her loyal sons, followed, step by step, the westward march of civilization over river, on prairie, and through forests.

The West is full of institutions founded by Yale men; there is scarcely a faculty which does not count Yale men among its members. These send their greetings; and I bring greetings also from the universities established in the Western States for which the State itself provides endowment. To these institutions, the noblest and most disinterested expression of democratic spirit, education in the West is most largely indebted for the state of prosperity and advancement it has reached. Yale has had full share in the work of providing from her Alumni men who should fill the professorial and administrative positions in these State universities.

The colleges and universities of the West unite in presenting to Yale, the President, the Corporation, and the Faculty, their congratulations for the splendid service rendered in the past to all humanity. They unite also in expressing the strongest and most cordial wishes for the prosperous continuation of a work the magnitude and influence of which only eternity will measure.

PROFESSOR FISHER

The universities of the East are yet to speak to us. On any festival of this nature we at Yale look first for the presence and sympathy of Harvard, our oldest sister—Old Harvard, but always Fair Harvard. Nor have the utmost of courtesy and sympathy been wanting. The late Professor William D. Whitney, our great philologist, translated and edited and left in manuscript, but incomplete, one of the great works of Indian literature, the "Atharva Veda Saṁhitā." That work has been completed and edited by Professor Lanman, of Harvard, who was a pupil of Professor Whitney, and it has been published in a sumptuous form under the auspices of Harvard University. The Corporation of Harvard have sent the first copy of that work as a present from the President and Fellows of Harvard to the President and Fellows of Yale, and that beautiful

volume you can see, if you desire, in the University Library.

Let me just mention another incident. We are expecting a musical entertainment from the Boston Symphony Orchestra. We owe that to the courteous thoughtfulness and the liberal provision of a member of the Corporation of Harvard University, whose name I am not at liberty to mention; but many of you will divine who it is, for his name is a synonym of munificence.

Now, if all the universities of the East were called upon to select a representative on this occasion to express their kindly sympathy with Yale, they would, with one voice, call for our honored and dear friend, President Eliot, of Harvard University.

CHARLES WILLIAM ELIOT, LL.D.

(For the Universities of the East)

I will read first a short letter:

To Yale University, honored teacher of American youth, Harvard University, her oldest comrade, sends by our lips and this writing friendliest greeting and a hearty welcome to the third century of their common service.

The happy festival to which we, the delegates from Harvard University, have been bidden is marked not only by the loyalty and affection of your assembled graduates, whose offerings of scholarly and

material wealth will celebrate the day, but by the congratulations and good wishes of all lovers of learning, zealous workers in one cause, who, giving you full honor, share your achievements and make your hopes their own.

Given at Cambridge, Massachusetts, on the fourteenth day of October, in the year of our Lord one thousand nine hundred and one.

CHARLES W. ELIOT,
HENRY LEE HIGGINSON,
WOLCOTT GIBBS,
CHARLES ELIOT NORTON,
WILLIAM W. GOODWIN,
JAMES BRADLEY THAYER,
J. COLLINS WARREN.

IT is a privilege, Mr. President, to bring this salutation from Harvard to Yale on such a memorable occasion; but I count it a much higher privilege, in response to the invitation of your Executive Committee and to your own cordial welcome, to say a few words as an old servant of American education and a representative of the private, endowed colleges and universities of the East.

The Harvard letter speaks of sharing Yale's achievements and her hopes. Let me try, in briefest fashion, to describe those achievements and hopes.

The human world has been made over since Yale was founded. She antedates the accepted basal ideas of existing civilized governments and their actual forms, whether called empire, monarchy, or republic; she antedates all professions except the ministry and the law, and all the implements of labor and transportation in modernized countries. One may fairly say that since

she came into being all the learned and scientific professions have been created or re-created; for the ministry and the law have been so transformed as to be almost new professions. Moreover, industrial, agricultural, and social conditions have so changed that not a man or woman in our broad country now works in the same way, or to the same results, as men and women worked in 1701. Not a soldier or a sailor fights to-day in the least as soldiers and sailors fought when Yale was born. Most vital change of all, a new spirit animates the corporeal mass of civilized society—the pervasive, aggressive, all-modifying spirit of Christian democracy.

Now the achievements of Yale may be summed up in one sentence; for six generations she has, in the main, kept pace, not without some natural conservative hesitations, with this prodigious development of modern society, and for America has sometimes led the way —notably in New England theology, in exact science, and in fitting young men for the new scientific professions; and to-day she sends into the service of commerce, the industries, government, and the professions young men filled with the ideals of brotherhood, unity, and freedom, and so trained that they can promote these sacred ideals.

And what must be the hopes of Yale? To enrich, adorn, and make happier and more abundant the life of the nation and of every individual in it; to make the forces of nature contribute more and more to the welfare of man; to so purify and strengthen democracy as to establish it in all Christian countries, and to call the

American people in ever clearer tones to that righteousness which can alone exalt a nation.

In these achievements and hopes every American school, college, and university shares. The work of public education is one. The whole body of American teachers would say to Yale University at this her festival: "Well done, and go forward."

THE PRESIDENT'S RECEPTION

AT the School of the Fine Arts, on Monday, October 21, at 5 P.M., the President of the University received the delegates from other institutions of learning, the invited guests, designated representatives of the Alumni associations, and the permanent officers of the University.

At this reception presentation of the Bicentennial medal was made to each institution represented, through its delegate. Medals were also presented to the following gentlemen individually: President Hadley, ex-President Dwight, Mr. Justice Brewer, Mr. Stedman, Professor Goodell, Professor Parker, Mr. Higginson, Mr. Gericke, Mr. Thacher, Professor Welch, President Northrop, Professor Fisher, Mr. Twichell, President Gilman, and Mr. Mitchell.

The delegate from the University of Upsala, who was also the bearer of congratulations from his Majesty the King of Sweden and Norway, delivered his message at this reception in response to the President's greeting. His address, and the President's reply, were as follows:

THE RIGHT REVEREND KNUT HENNING GEZELIUS VON SCHÉELE, D.D.

Ornatissime Rector magnifice Universitatis Yalensis:

Salutationem tuam benignam, maxime venerande Domine, animo beneficii memori accepi. Bene intellego, me patriae meae causa, non mea ipsius, illo honore auctum fuisse, quam ob rem tantummodo eo majores grates tibi ago habeoque.

Huic ludo litterarum praeclaro victorias ducentorum annorum jam jamque reportatas pie gratulans, vobis optimis expeto ut gloria ejus in saecula saeculorum proficiat.

Quibus congratulationibus atque votis Dominum meum clementissimum, Regem Sueciae et Norvegiae augustissimum, Oscarum Secundum propitie assentiri, data auctoritate, valde juvat profiteri.

DIXI.

PRESIDENT HADLEY

Eodem animo gratulationem accipimus, et maximas agimus gratias praeclaro Regi regni antiqui, atque vobis, episcope illustrissime.

THE TORCH-LIGHT PROCESSION

THE procession of Monday evening was marshaled by classes on the Academic Campus. About five thousand students and graduates marched. The procession was led by the State military, and twenty-five bands followed at intervals, between the several sections of the column. The length of the whole line was between a mile and a half and a mile and three quarters. Students and graduates were in costume, with torches, and each class carried one or more transparencies, or floats, with appropriate legends and devices. The students' costumes had been designed to make the procession not merely a spectacular festival, but also a symbolical review of the University's history.

The line of march was as follows: through Phelps Gateway and along College to Chapel Street; Chapel to Church Street; Church to Elm Street; Elm to York Street; York to Crown Street; Crown to Orange Street; Orange to Trumbull Street; Trumbull to Whitney Avenue; Whitney Avenue to Sachem Street; Sachem to Hillhouse Avenue; Hillhouse Avenue to Grove Street;

Grove to College Street; College to Phelps Gateway. The procession was reviewed from a stand in front of the City Hall by the Governor of Connecticut and the Mayor of New Haven, with the President and the Secretary of the University. The order of march, and the costumes, were as follows:

Platoon of Police
Chief Marshal and Aides, on Locomobiles
Second Section, Brigade Signal Corps
Old Guard Band, Second Regiment, C.N.G.
First Battalion, C.N.G.
Second Battalion, C.N.G.
Second Company, Governor's Foot Guards
First Separate Company
First Division, Connecticut Naval Militia
Second Section, Machine Gun Battery
Troop A, C.N.G.
Academic Seniors as Pequot Indians
S.S.S. Seniors as Colonials
Academic Juniors as Continentals
S.S.S. Juniors as Gentlemen of 1812
Sophomores as Seamen of the Cruiser *Yale*
Freshmen, Academic and Scientific, as Rough Riders
Medical School, Green
Divinity School, Red
Art School as Fourteenth Century Florentines

Forest School as Robin Hood's Bowmen
Japanese Students (of all Departments), Yellow
Class of 1901 as Body-guard of the Governor of the Philippines
Harvard Delegation, Crimson
Princeton Delegation, Costumed and Masked as Tigers
Trinity Delegation, Blue and Old Gold
Wesleyan Delegation, Cardinal and Black
Yale Graduates, by Classes, from 1845 to 1900, in Blue Gowns and Mortar-boards

INTRODUCTION OF PRESIDENT NORTHROP

THE HONORABLE WILLIAM KNEELAND TOWNSEND, D.C.L.

THE heart of every loyal son of Yale must thrill with the story of her part in the development of our country. More than any other institution, Yale has gathered her children from all sections; preëminently her wise tutelage has fitted them for the most useful activity, the fullest achievements. The sources of this inspiration are found in the inherited energy, democracy, and Christianity which constitute the length, the breadth, the height of the Yale life—the upbuilding of the ideal character upon the solid foundations of sound learning. Thus trained, her children have been leaders as statesmen, jurists, soldiers, teachers, men of affairs, creators in every phase of the nation's growth.

By common consent Yale enjoys the proud distinction of being the mother of college presidents. One of these is with us as our guest to-day; one who, going out from us into the great West, found there an institu-

tion of less than three hundred students, and made it a university of more than thirty-five hundred students; one who has so imbued them with the Yale spirit that they are co-workers with the men of Yale in the development of our country. He needs no introduction to you, for Yale and New Haven knew and loved him through the honored life in which for twenty years he combined here the responsibilities of service in the Federal Government with those of Professor of English Literature.

Ladies and Gentlemen, I join you to-day in welcoming the eloquent and learned son of Yale, President of the University of Minnesota, Cyrus Northrop.

YALE IN ITS RELATION TO THE DEVELOPMENT OF THE COUNTRY

CYRUS NORTHROP, LL.D.

[Address delivered in Battell Chapel, Tuesday, October 22, 10.30 A.M.]

MR. PRESIDENT, Brethren of Yale, Ladies and Gentlemen: The subject assigned to me, "Yale in its Relation to the Development of the Country," is too large for adequate consideration in a brief address. I shall omit all allusion to the moral and industrial development, and confine my remarks to a very brief consideration of Yale's relation to the political development of the country, and a somewhat more extended review of Yale's relation to the educational development.

While Yale men have gone largely into politics and have done manly service in the ranks, and while many of them have attained to distinguished positions to which they have done honor and in which they have been influential, it is not easy to say to what extent the political policy of our country has been influenced directly by Yale. The College had four graduates in the conven-

tion which framed our National Constitution,—William Samuel Johnson, William Livingston, Jared Ingersoll, and Abraham Baldwin,—all of them good and able men. It has to-day three members of the Supreme Court of the United States: David Josiah Brewer, Henry Billings Brown, both of the class of 1856, and George Shiras, of the class of 1853. These men, all eminently worthy to hold the high position which they occupy, have been called upon to decide questions of the greatest importance, and their decisions have probably affected the policy of the country more positively and permanently than has any other distinctive Yale influence.

The great work of pacifying the Philippine Islands and bringing them under beneficial civil government and, let us hope, preparing them for self-government under conditions most favorable to liberty, has very wisely been assigned to a distinguished graduate of Yale, Honorable William H. Taft, of the class of 1878. Judge Taft has done so well whatever he has undertaken to do, and has already so far succeeded in bringing order out of chaos in the Philippines, as to inspire the utmost confidence in his ultimate complete success, and to awaken a consciousness in the nation that he may, at some time, be called to fill a higher position than he has yet attained.

No graduate of Yale has ever been elected to the office of President of the United States; but Yalensians will not complain so long as the country can have for its president such a patriot and scholar as Theodore Roosevelt.

A very respectable number of Yale graduates have been senators and representatives in Congress. The representatives are too numerous to mention. Of the senators it will be sufficient to name John Caldwell Calhoun, of South Carolina; Truman Smith, Roger S. Baldwin, and Jabez W. Huntington, of Connecticut; John Davis, Julius Rockwell, and Henry L. Dawes, of Massachusetts; John M. Clayton and Anthony Higgins, of Delaware; William M. Evarts and Chauncey M. Depew, of New York; George E. Badger, of North Carolina; Randall L. Gibson, of Louisiana; William Morris Stewart, of Nevada; and Frederick T. Dubois, of Idaho. All of these have exerted a positive influence on either the politics or the legislation of the country. Most of them have been men of commanding influence in the Senate, and I am glad to say, in the language of another, "All of them have been honest and sincere, and in no instance have they betrayed the trust reposed in them."

Yale has furnished the country with a number of distinguished diplomats, of whom Eugene Schuyler of the class of 1859, though not the most prominent or distinguished, was, I think, the most distinctly representative. Edwards Pierrepont of the class of 1837, and Wayne MacVeagh and Andrew D. White, both of the class of 1853, are among the most distinguished of Yale representatives at foreign courts.

But the real history of a country is not the record of its great men either in war or in peace. It is rather an account of the development and progress of the people;

and especially so in this country, where the people's will can govern, and ultimately does govern, and where the wisest leaders, before they speak, listen for the voice of the people. The hope of the country is not in the astuteness and ability of its great men, but in the virtue, intelligence, and good sense of the great body of the people. An institution of learning whose influence, educational and ethical, has permeated the great mass of the people in all parts of the country, affecting alike their ideas, their mode of thinking, their habits of life, their conceptions of public and private virtue, of patriotism, and of religion, has impressed itself upon the character of the nation in a more permanent way and with more wide-reaching results than an institution whose chief glory is the development of a few party leaders.

Probably the man of real genius never owes his success entirely to his college. The greatest men of the world have not got their inspiration from the college curriculum nor the college faculty. Some men have been great without being trained at college, and some have been great in spite of being trained at college. The glory which has been shed on some colleges because eminent men have graduated there is not to be despised, but it is largely accidental. Miami University did not make Benjamin Harrison; nor did Dartmouth make Daniel Webster; nor did Bowdoin make Nathaniel Hawthorne; nor did Yale make John C. Calhoun. These men would have been men of note no matter where they might be graduated. The spirit of man in them was a candle of the Lord, and they could not but shine.

Some of the economic teachings of Yale, like those of all the colleges, have been at variance with the prevailing policy of the country. On no important question of national policy has the influence of Yale been greater than on the financial question, which in one form or another has agitated the nation for many years and notably in the last two presidential elections. The sturdy fidelity to what the College regarded as sound principles contributed in no small degree to the national verdict upon that question.

The attitude of Yale College as regards public affairs has generally been one of protest against impending mistakes and dangers rather than one of effective advocacy of a positive policy of its own. The College has criticized, regulated, warned, rather than originated and led. It has never been intensely partizan, but its attitude has been a good deal like that of the late Reverend Dr. Leonard Bacon. Dr. Bacon was a free-trader, but he always voted the Whig or Republican ticket. He said he had been wanting for years to get a chance to vote the Democratic ticket, and so emphasize his views on the tariff; but the Democrats always did some foolish thing or other just before election that compelled him to vote against them. Yale has been a good deal like that, voting one ticket while wanting to vote the other, because its conservative critical attitude led it to emphasize party errors that the more enthusiastic partizan, in his confidence in the general excellence of party policy, would have overlooked.

When the Kansas-Nebraska bill was passed, Yale

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thundered against it in no doubtful manner; and Taylor, Silliman, Woolsey, Thacher, and others, fearlessly voiced her sentiments. The College was no less outspoken for freedom and union when both were endangered by the Great Rebellion. More than five hundred fifty of Yale's graduates, and two hundred of her students who were not graduates, enlisted as soldiers in the war for the Union.

The noble oration of Horace Bushnell at the Commemorative Celebration, July 26, 1865, extols in fitting terms the patriotism of these soldiers and voices Yale's gratitude to them for their unselfish devotion to country and to freedom.

I cannot even now, after the lapse of nearly forty years, recall the names of the men who died upon the battle-field, without an overpowering emotion which nothing but the events connected with the great struggle for Union and Liberty has the power to excite. Theodore Winthrop of the class of 1848, James C. Rice of 1854, Edward F. Blake of 1858, Diodate C. Hannahs of 1859, Edward Carrington of 1859, Henry W. Camp of 1860, and my own classmates of 1857, Butler, Dutton, Griswold, Porter, Roberts, and I might well add Drake and Croxton, it will be another Yale than this, and another country than ours, when you and the hundred other scholars of Yale who died for the Republic, and the six hundred who lived to see the end of the contest, are either forgotten or are not held in remembrance as the noblest of Yale's sons.

I pass on now to consider Yale's relation to the edu-

cational development of the country. Heredity of blood is much less complex than heredity of mind. Genealogical tables are sufficiently intricate, but they are simplicity itself in comparison with tables of the mind's ancestry showing the forces which have operated to produce and invigorate it. No one can possibly estimate the results which come from the work of the successful teacher in molding the character and quickening the intellect of his students, because the influence of this work goes on, in future years, in widening circles that at last reach the limits of the country, and even of the world. Without any doubt, many of the men before me to-day owe something for what they are to the teaching and inspiration of the first President Dwight, who put his own impress on Yale College, and in no small degree on other colleges, and sent out into the world as students men who have made his influence a continuous power for more than a century.

So, too, a modest, courteous, scholarly gentleman, a graduate of Yale College, teaches his classes for years in Williston Seminary, each year sending a score or more of well-prepared boys to the principal colleges of New England. His life and influence are not such as the historian will take notice of. He has fought no battles. He has led no great parties to victory. He has outlined no grand policy for the country—perhaps he has not even written a book. But the influence of Josiah Clark, of the class of 1833, did not cease when his life was ended here; and the Williston boys of his day will carry to their graves the memory of that manly

and inspiring teacher; and if any of them have done good work in life, they will not hesitate to attribute it, in no small degree, to his teaching and the inspiration of his life.

Two very eminent Yale men who have had much to do with progress in education in this country, in a certain way, are Noah Webster, of the class of 1778, and Joseph E. Worcester, of the class of 1811, both lexicographers, to whose work most of the American people who are at all particular about their speech have been accustomed to refer as the final authority. The universal presence in schools in former times of Webster's spelling-book and its disappearance in these later days will largely explain the increased illiteracy of college students in these days. There is nothing which the secondary schools need so much as a revival of Webster's spelling-book, if we may believe published statements respecting the deficiency of students in the elements of English—a deficiency which is not always removed by extensive courses in English literature after students enter college.

The great educational work done by Yale is of course the direct work of training its own students. With few exceptions, the graduates of Yale have recognized the training they received as valuable and have been grateful to the College for it. That all chairs have not been filled with equal ability, that the same chair has not been filled always with uniform ability, that some professors have been better teachers than scholars and some better scholars than teachers, and that the undergradu-

ates have always known just how great the faculty was, individually and collectively, every graduate of the College is perfectly aware. It cannot be doubted that the work done here for two centuries has fitted men well for the struggle of life, and that most of the graduates of the College have been respectable and respected in the communities where they have lived and have been recognized as men of influence. But who can tell the story of their lives? In the triennial catalogue of Yale the names of about twenty thousand graduates are recorded. Of these about nine hundred have held positions in Yale or some other college; about three thousand have some special record for public office or work; and about sixteen thousand have no record beyond their academic degree. Who can tell how much the country or the world owes to these twenty thousand men? The number is very small compared with the many millions of people who have lived in the two centuries just gone. And yet I do not doubt that in some way, direct or indirect, the influence of Yale has extended, through these twenty thousand graduates, to a large part of these millions, affecting their education or their ideas or their principles or their lives.

It would be invidious to mention the names of distinguished scholars who have contributed to build up the educational work of Yale and make it the potent factor it has been in the education of the country, because it would be impossible to name all. You of former generations and you of the present generation will readily call to mind men who by their learning, vigor, and

culture did much more for you than merely instruct. The list is a long and noble one, of which no Yalensian can fail to be proud. Though great men have died, great men have been found to take their places; and the faculty to-day will not suffer in comparison with the faculties of other days.

The roll of presidents is a famous one; but however much we may admire the former presidents of whom the men in this audience have had personal knowledge, Day, Woolsey, Porter, Dwight, or any of the earlier men, no one doubts that Arthur T. Hadley, son and intellectual heir to the ever to be remembered James Hadley, is at least the peer of the best of them.

Most of the Yale men who have engaged in the work of education have had on them, all their lives, the stamp of Yale College, and have cherished the Yale ideas and have followed the Yale methods. No other single word describes what these are so well as "conservatism." They have held fast to what was good, and been slow to enter new and untried paths. The education that in the past had succeeded in giving men power has seemed to them good enough for the future; and they have been slow to accept knowledge without discipline, or culture without power. As a result, the manliness, force, and independence which particularly characterize the Yale student, have been reproduced throughout the country by the permeating influence of Yale training. "A boat race," said a newspaper correspondent last summer, "is never lost by Yale till the race is ended." He meant by that that every particle

of strength would be exerted by a Yale crew to the last stroke, so that the race would finally be won if it were possible, as it generally is. It is that resolute determination to do one's best in a manly way everywhere in life, without affectation or snobbery or parasitical sycophancy or the undue worship of ancestors, that is the characteristic mark of Yale men, and that is sure to appear wherever Yale men teach. And where have they not taught? North, South, East, and West, Yale educators have been at work founding colleges and academies and schools, formulating the principles of public education and making the policy of new States more liberal even than that of the mother New England, stimulating public interest in new methods and building up graded systems of popular education with all the varied institutions needed for its protection. The earlier development of this work took the form of attempts to establish in new territory colleges as like Yale as possible. Princeton, Columbia, Dartmouth, and Hamilton may be taken as examples. The first three presidents of Princeton were Yale men, and to the efforts of the first president, Jonathan Dickinson (Yale, 1706), more than to the efforts of any other man, are due the founding and early development of Princeton University; the work of Aaron Burr, the second president (Yale, 1735), confirmed the Yale tradition in Princeton; and the name of Jonathan Edwards, the third president (Yale, 1720), according to Hallock, "contributed more to the fame of Princeton on the continent, short as was his presidency, than the name of any other official con-

nected with its history." The first president of King's College, now Columbia, was Dr. Samuel Johnson (Yale, 1714). He was the only Episcopalian clergyman in Connecticut; was highly esteemed by Benjamin Franklin, and was urged by him to become president of the institution founded by him in Philadelphia, afterward the University of Pennsylvania. When King's College was reorganized as Columbia, William Samuel Johnson (Yale, 1744), a distinguished United States senator from Connecticut and an eminent lawyer, became the first president. He was the first graduate of Yale to receive an honorary degree in law, having been made a doctor of civil law by Oxford in 1776. Dartmouth College had for its founder and first president Dr. Eleazar Wheelock (Yale, 1733), for thirty-five years pastor of a church in Lebanon, Connecticut. The story of his work for the Indians and the development of his Indian School into Dartmouth College is too well known to need repetition here. The Yale stamp has always been on Dartmouth, and the spirit of the two institutions has been, and is, not unlike. Hamilton College was established by charter of May 26, 1812. It was founded by a Yale graduate, Samuel Kirkland, of the class of 1768, who drew his inspiration from Eleazar Wheelock, of the class of 1733, president of Dartmouth. Like Dartmouth, Hamilton was the outgrowth of Christian work for the Indians. For fifty years of its existence practically all the presidents and professors of Hamilton College were Yale graduates. Among them were some men so eminent that they will not soon be forgotten.

The ordinance of 1787 providing for the government of the territory northwest of the river Ohio contained, among other remarkable articles, a requirement of public provision for education; its language is: "Religion, Morality and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

That ordinance has been most faithfully obeyed within the great region to which it applied, every State carved out of the territory having made noble provision for public education, from the common school to the university. "Ohio University, established at Athens, Ohio, in 1802, bears the double distinction of being the first college in the United States founded upon a land endowment from the national government, and also of being the oldest college in the Northwest Territory." Dr. Manasseh Cutler was the father of the university. He was a Yale man of the class of 1765, and a minister of the Gospel, pastor in Ipswich, Massachusetts. He drew up the plan for the college, and made it as much like Yale as he could, but the legislature modified his plan and assumed large powers in the election of trustees, so that Ohio University, though a child of Yale, did not ultimately resemble Yale as much as it resembled a State university. But that was not because Dr. Manasseh Cutler had forgotten the character of his Alma Mater or had broken away from his Yale conservatism, but simply because other influences were too strong for him to control. Yale influence was thus the first to start higher education in the great Northwest Territory, and the in-

stitution founded by Cutler still lives and prospers with as many students as Yale herself had when I was an undergraduate.

Twenty-four years later, in 1826, when northern Ohio had been well settled by good people from Connecticut, Western Reserve College secured its charter. It was the first college established in the northern half of Ohio. The project to establish it originated with a Connecticut clergyman, Reverend Caleb Pitkin, a Yale graduate of the class of 1802. The institution was modeled after Yale, not only in respect to the course of study, but also in respect to its governing board, a majority, as at Yale, being clergymen; and of this majority in the beginning four out of seven were Yale men. The first president who was a graduate of a college was Reverend George E. Pierce, D.D., a Yale graduate of the class of 1816. Of him it is said that "he was thoroughly imbued with the Connecticut idea of a college." That means the Yale idea. Most of the faculty of Western Reserve College were Yale men, and "for a number of years the institution was modeled upon Yale College in the minutest particular." After this statement it is perhaps needless to add, in the language of the president of another Ohio college, that "from the first, Western Reserve has been one of the very best colleges in the country." Graduates of Western Reserve are now at the head of several of the most important departments of Yale; while several of the presidents and many of the professors of Western Reserve have been Yale men. Henry L. Hitchcock of the class of 1832, Carroll Cutler of the class of 1854,

both presidents, and Henry N. Day of the class of 1828, Elias Loomis of the class of 1830, Nathan P. Seymour of the class of 1834, and Lemuel S. Potwin of the class of 1854, may be mentioned not as a complete list, but as a sample of the Yale men who have made Western Reserve—now expanded into a university—the excellent college it has always been.

Illinois College was established in 1829 at Jacksonville, in the limits of what is now the imperial State of Illinois. All the influences leading to the establishment of this college originated at Yale or with Yale men. The promoters of the enterprise "followed the advice of the president and professors of Yale College, and these venerable advisers warned against subjecting the institution to political or denominational control." Reverend Dr. Edward Beecher (Yale, 1831) was the first president. Reverend Dr. Julian M. Sturtevant (Yale, 1826) was his successor, and his presidency was long and prosperous. The college was founded when Illinois had no colleges and had a population of only 160,000. Yale put her impress on the young State, and has kept it there to a greater or less degree ever since.

Beloit College was founded in southern Wisconsin in 1848. All of its first faculty of two were Yale men. Its first president was Reverend Dr. Aaron L. Chapin (Yale, 1837), who held the office for thirty-six years, till 1886. To-day, as ever, Yale is represented in the faculty of Beloit. The ideas of the founders of Beloit were the same old conservative Yale ideas which have so generally characterized Yale educators whether at home or

abroad. As the Beloit men themselves expressed it, "Education was understood to mean chiefly a self-development, of the individual under training, to a true self-possession and command of his best faculties." To-day Beloit and Yale are alike presided over by one of their own brilliant graduates: what Arthur T. Hadley is to Yale, Edward D. Eaton is to Beloit; and if I were seeking in the whole West for a young Yale, I should go at once to Beloit; and I have no hesitation in saying that there is no denominational or independent non-sectarian college in the West that is better than Beloit. President Eaton is a graduate of one of the departments of Yale.

I have chosen to speak of these colleges, not because Yale men were to be found in their faculties,—there are many colleges all over the country that cannot be named to-day of which the same is true,—but because these institutions seem to have been created as well as developed by Yale influence, and in their career they have largely affected the character of the great Northwest, all of them having been established most opportunely by Yale influence within the territory dedicated to freedom and education and religion by the ordinance of 1787.

Passing from the consideration of institutions intended to reproduce Yale, I come next to consider the work of a few men who have been notable as educators. Foremost among these, worthy to be classed with Horace Mann in consideration of the originality of his plans and the extended scope of his work, was Henry Barnard of the class of 1830, who closed his long career of usefulness in this first year of the twentieth century—a man

whose influence upon the schools and the secondary education of the country was so pronounced that the largest educational convention of the year, with its ten thousand teachers from all parts of the country, fitly paused in its deliberations to celebrate at one entire session the remarkable achievements of this distinguished educator. He was a man of original ideas. He believed in progress. He never rested satisfied with what most of the world was ready to accept as the ultimate attainment. For him there was always something better further on; and the great army of educators, good and bad alike, were compelled at last to follow his leading. And he is not the only one who has gone out from Yale and has done a broader educational work than that outlined by her traditional policy. Indeed it may be confidently asserted that the work done by Yale graduates as educators outside of New Haven, in recent years, has shown a much less close conformity to the conservative ideas of Yale than that done in the first half of the century. Too much honor cannot be given to Daniel C. Gilman of the class of 1852, first president of Johns Hopkins. He went out from Yale to assume the presidency of the University of California; and after some years of vigorous work, in which he succeeded in giving form, purpose, and life to that university, he was called to take up a new work in Baltimore. Discarding the traditions of the old colleges of the country, he set himself to the task, not of building up another rival college for undergraduates, but of establishing a genuine university in which graduates of the best colleges of the

land could advance in knowledge beyond the limits of all the colleges, under men distinguished for their original investigations and for their great attainments in the subjects which they undertook to teach. How great his success was you all know. How much the old colleges are indebted to him for a new impulse, and for his grand leadership in creating a real university, the faculties of those colleges very well know; and how great a service he rendered to the country can be witnessed by hosts of bright graduates of Johns Hopkins filling most important positions in most of the leading colleges of the country, and bringing to their work a new inspiration derived from great teachers and new methods of scientific investigation. And among the great men whom Gilman gathered around him with a judgment that was almost faultless, we are proud to name one of yesterday's orators, Dr. William H. Welch, the most distinguished pathologist and bacteriologist of our country. The direct influence upon the colleges of our country exerted by Johns Hopkins, planned and administered by Dr. Gilman, can hardly be overestimated. The methods of study and the learning of that university are being reproduced from the Atlantic to the Pacific in every institution that has money enough to secure graduates of Johns Hopkins for its faculty. A number of American colleges have thrown aside the bands which compressed them and have expanded into genuine universities. But it was Daniel C. Gilman who led the way, and every man who cares for progress in educational work and for the highest learning will acknowledge that the United States

owes a debt of gratitude to Dr. Gilman for the work he has done outside of Yale. President Gilman has been "doctored" by more universities and colleges than any other graduate of Yale,—indeed, any college that has not conferred the doctorate on Gilman is *ipso facto* not really respectable,—but he is still in excellent health, and is even now ready to take up and carry forward successfully another very important educational work as director of the Washington Memorial Association at the capital.

I recall another name worthy to be mentioned here with especial honor, the name of a man not lacking in brilliancy, but whose career has been wrought out by such patient and faithful work that no man ought to feel anything but joy at the success which he has attained. I refer to Honorable William T. Harris of the class of 1858, the accomplished United States Commissioner of Education. The highest educational work of the country is undoubtedly done in the colleges; but the greatest work is done in the public schools. It is in these schools that the great body of citizens of the republic are being trained; and the future of the country, so far as respects its peace and order and industrial prosperity, is dependent on this work far more than on the work of the colleges, except so far as the work of the colleges tells on the work of the schools. The teachers in these schools are numbered by the hundreds of thousands. And a man who can teach the teachers, giving them alike new conceptions of their work and new methods of doing their work, so that all along the line,

from one end of the country to the other, there shall be a pedagogical revival with deepened interest in study on the part of the millions of scholars, is an educational general and fit to be commander-in-chief. And William T. Harris is the man. He is a philosopher. He founded and has edited the "Journal of Speculative Philosophy," the first journal of the kind in the English language, if the language of philosophy can properly be called English; and yet he did not lose his common sense, his clear way of stating things, his power of suggesting new thoughts and plans to teachers and thus getting them out of the ruts, nor his ability to awaken enthusiasm in teachers for their work. Above the roar of the mighty flood of so-called pedagogical learning with which our country is being inundated, the clear good sense and philosophical suggestions of Mr. Harris never fail to reach the understanding of teachers and to prove most helpful to them. His views on education are always sound, and the great multitude who listen to his words, and in turn repeat them in substance to a still greater multitude, make his influence on the education of the people beyond calculation. Let him be honored as he deserves for what he has done and what he is doing. The government at Washington honored itself when it made William T. Harris Commissioner of Education; and whatever the party in power, he should be retained in his present office as long as he is able to serve the cause of education as well as he has done in the past.

Of Andrew D. White, of the class of 1853, it is difficult to say whether he is more distinguished as a writer

and thinker forty years in advance of his age, or as a diplomatist eminent for his services as the representative of his country at the courts of Russia and Germany, or as an educator blending the purposes of a land-grant college with the broad educational ideas of Ezra Cornell, and establishing and directing successfully for years that unique institution, Cornell University. Certainly his success in any one of these directions has been sufficient to satisfy the ambition of most men. As president of Cornell he did much to promote new theories of education and to enlarge the scope of educational institutions. The institution which he created had little resemblance to Yale, but it is not unlike the leading State universities of the West. The conditions of the endowments were doubtless in a large degree responsible for this; though no one supposes that Dr. White, even if given a free hand, would have attempted to reproduce a Yale at Ithaca. Something new, and as far as possible original, must be the outcome of his labors; and such, in the judgment of the Yale faculty at the time, was the outcome. As the years go on, institutions, like men, learn from experience and soon drop off their unpleasant features and assume new ones that are desirable. This has been the history of Cornell, and, without losing in any degree her individuality, she has at last fallen practically into line with all the successful universities of the country. Dr. White gave to her service some of the best years of his life and not an inconsiderable part of his fortune.

Chicago University, which, though a mere child in age, has the size, strength, ambitions, and activity of the full-grown man, owes its existence and resources in the

last analysis to the thought and suggestion of a Yale graduate; and owes its development, verve, and originality to its first president, Dr. William R. Harper, who graduated at Yale as doctor of philosophy in 1875, and who as a professor at Yale had the opportunity to fill himself with the Yale spirit, if he did not secure it as an undergraduate at Muskingum College. Perhaps he did, for the first preceptor of that institution was David Putnam, grandson of General Israel Putnam and a graduate of Yale in the class of 1793. Time will not permit an extended notice of Dr. Harper's great work in Chicago, and it is not necessary; for in these days the University of Chicago is very much in evidence, and the world knows how much the amiable, versatile, and progressive first president, Dr. William R. Harper, has done for education. I do not claim it *all* as a part of the glory of Yale, but I do claim an undivided and indivisible share.

I should be glad to pay a just tribute to the work done in Atlanta by Horace Bumstead of the class of 1861; in Tulane University, at New Orleans, by William Preston Johnston, of the class of 1852; in New York, by Charlton T. Lewis, of the class of 1853; in Rochester, by Augustus H. Strong, of the class of 1857; in Cornell, by Moses Coit Tyler, of the class of 1857; in Lincoln and Iowa City, by George E. MacLean, of the theological class of 1874, and by many others whose work is eminently worthy of special mention. But I cannot further deal with individuals, but must briefly state the essential facts.

Yale furnished the first president of at least eighteen colleges, and the list is remarkable as much for the distinguished character of the institutions as for their

number. I name them: Princeton, Columbia, Dartmouth, University of Georgia, Williams, Hamilton, Kenyon, Illinois, Wabash, University of Missouri, University of Mississippi, University of Wisconsin, Beloit, Chicago, California, Cornell, Johns Hopkins, and Western Reserve. One hundred five graduates of Yale have been president of a college, and at least eighty-five different colleges have at some time had a Yale graduate for president. Among these are the State universities of Wisconsin, Minnesota, Iowa, North Dakota, Pennsylvania, Louisiana, Mississippi, Wyoming, Indiana, Georgia, Missouri, Vermont, California, and Oregon—and probably others. Among the other colleges, not State institutions, are Dickinson, Middlebury, Hampden-Sidney, Amherst, Rutgers, Trinity, Lafayette, Transylvania, Tulane, Lake Forest, Pomona, and Whitman, and the Imperial University of Japan. More than six hundred graduates of Yale have been professors in some college. I wish I could name them, including the distinguished men who have done their work here at Yale—but the mere reading of the names of professors, the chairs they filled, and the colleges they served, would require the entire time permitted for this address. No one can doubt that the influence of these men in so many institutions in all parts of our country has contributed much to the advancement of higher learning in all sections, to the elevation of the people, and to the prosperity and true grandeur of our republic.

The prairies that for hundreds of miles stretch in almost unbroken continuity through the West do not excite in the traveler to the Pacific any especial emotion of won-

der. Such emotion is excited by the tall peaks further west that tower heavenward, the sentinels of the Rockies, grand, gloomy, solitary, sublime. But the prairies, monotonously level and tame though they are, can feed the world.

The largest part of the alumni of the college are like the prairie—inconspicuous but useful. Some of the others are like the foot-hills, elevated, but small in comparison with Shasta's heaven-piercing head. Comparatively few rise to mountain heights—and hardly one attains the grandeur of the solitary peak to whose majesty the world does homage. But the inconspicuous lives are not always the least useful lives. The men with the longest record in the triennial catalogue are not necessarily the men who have done the most good. Many a graduate, as principal of an academy, a high school, or a preparatory school of some kind, has done a work that in its breadth, power, and beneficence is not equaled by the work of more conspicuous men in higher fields. I would rather have the glory which rests upon the memory of Dr. Arnold of Rugby than the halo which encircles the proudest don of Oxford. It is a great thing to be a real thinker. It is a great thing to have a noble character. But it is a greater thing to plant your thoughts in intellects where they will grow, and to put your principles, which have made character, into hearts where they will be cherished. In this thought the teachers of all grades can rest content. And Mother Yale, as she calls the roll of her sons who are worthy of her love, will not omit a single one, however humble, if only he has done what he could.

INTRODUCTION OF PRESIDENT GILMAN

THOMAS RAYNESFORD LOUNSBURY, L.H.D., LL.D.

I FEEL somewhat the need of self-effacement on this occasion, since the duty devolving upon me has in large measure been anticipated by the eloquent speaker who has just taken his seat. And, indeed, it seems peculiarly a work of supererogation to introduce to an audience such as is gathered here to-day, a man whose achievements in numerous fields of public, literary, and scholastic activity have made his name famous to you all; who may be said to belong, as do few, to the whole continent; who, once one of us, went from us to become the head of a great university on the Pacific coast, and who for a quarter of a century has guided the fortunes of a great university on the Atlantic seaboard; and who has not merely administered with rare sagacity the affairs of the particular institutions with which he has been connected, but has been among the most prominent and successful in lifting the whole system of education out of the ruts in which we all know it tends to become bemired. But custom certainly compels us to adhere

to practices of which we recognize the uselessness; and, in accordance with its dictates, I have the honor to introduce our sometime colleague, later for twenty-five years President of Johns Hopkins University, Daniel Coit Gilman.

THE RELATIONS OF YALE TO LETTERS AND SCIENCE

DANIEL COIT GILMAN, LL.D.

[Address delivered in Battell Chapel, Tuesday, October 22, 11.30 A.M.]

IN the medieval convents, from which our academic usages are derived, there were annalists who noted the passing events. Dry and meager are such records,—dry and meager will our annals seem unless we see in them the working of principles and methods during a period of two centuries. It will be my endeavor to set forth the relations of Yale to science and letters in such a way that with historic insight you may discover the tendency and the influence of the school in which we have been trained, and may thus appreciate its benefits more fully than ever before. I shall not follow closely the order of chronology, and, under the circumstances of this address, I must omit the praise of living men, however richly deserved, nor can I mention many of the departed, however honored and beloved. Law, medicine, and theology must be avoided; "it is so nominated in the bond." It will be good for each one

of us to bear in mind the seven searching questions of an ancient critic,—

Quis, Quid, Ubi, Quibus auxiliis, Cur, Quomodo, Quando,—

and to remember also that there is no process by which we can draw forth in forty minutes the rich vintages stored up in a period of forty lustrums.

The Collegiate School of Connecticut began well; Yale College improved upon the Collegiate School; Yale University is better than Yale College. The process has been that of evolution, not of revolution; unfolding, not cataclysmic; growth, and not manufacture; heredity and environment, the controlling factors. What we are we owe to our ancestry and our opportunities. Hence the Relations of Yale to Letters and Science cannot be adequately treated without looking outside the walls as well as inside,—by considering the wilderness of Quinnipiac; the dependence of the colony upon the mother country; the bicephalous State of Connecticut; the prosperous city of New Haven and its proximity to the great metropolis; and especially by considering what has been going on in the macrocosm of literature and knowledge where we represent a microcosm. Such a survey I shall not attempt, for I must keep close bounds. Yet even brevity must not suppress the fact, that among the original colonists of New Haven, the real progenitors of Yale College, were three broad-minded men of education—John Davenport, a student of Oxford and a minister in London; Theophilus Eaton, the king's ambassador at the court of Den-

mark; and Edward Hopkins, a merchant of enterprise and fortune, and an early benefactor of American learning. Their successors also, the men of 1701, James Pierpont at the front, were worthy exponents of the ideas they had inherited; they were the wisest, broadest, and most learned men of this region in that day. Liberal ideas were then in the advance, and, thank God, are not yet in the background.

New England brought from Old England the customs, the studies, the graduates of Oxford and Cambridge, not those of Scotland or France or Germany. The exotic germs were nurtured by Harvard for more than sixty years before the times were ripe for a second college in this region. Harvard instructors, laws, courses, phrases, were then adopted by the Collegiate School of Connecticut, and our Alma Mater began her life as a child of the new Cambridge and a grandchild of the old. "Harvard has nourished Yale eighty years kindly ordered in Providence," are the words of President Stiles. Yale has never ceased to be grateful for this noble ancestry, nor broken the chain of historic continuity. Yale does not forget that an honorable pedigree is its priceless possession, and delights to-day to honor its ancestry.

The seventeenth century was not the most brilliant period of university education in the mother-country. The functions of universities had been usurped by colleges. Their scope was restricted; their regulations rigid and petty. Science and letters were subordinate to logic and grammar and the maintenance of ortho-

doxy. Nevertheless, the new school made the best of it; and while still without a fixed habitation or a name, acquired both influence and reputation. It began with books, not bricks; with teachers, the best that could be had; and with ideas in respect to intellectual discipline which soon bore fruit in the service of Church and State.

The division between our first and second centuries, corresponding with the eighteenth and nineteenth centuries of our era, is not simply determined by the calendar. There are two periods to be considered as well as two centuries, each deriving its characteristics from the spirit of the age. In the first of these, our fathers went through the good old colony times of dependence upon England; the Revolution; the establishment of constitutional government; and the enlargement of national life and hope. It was the period, too, when a free church was to be established in a free state, when Christianity was to be promoted without the rule of hierarchy. The business of a college was to train two sets of leaders—those who would develop and administer republican government under new conditions, and those who would be ministers of the word of God among a Christian people separated from the establishment. For scholastic discipline the books and methods approved in the mother-country and adopted in Harvard were the only instruments. Such words as letters and science were not in their vocabulary. Religion and law, or, as they said, the Church and State, were the dominant concerns of patriot and sage.

Days of privation, anxiety, dispute, apprehension, and experiment introduced a time of stability, prosperity, and union,—years of plenty after years of want,—and the second century opened with courage equal to opportunities. It is true that the ideas of original research, of experiment and observation, now so familiar, were hardly perceptible; but science had begun its triumphal march, and the humanities, in a broad sense, were destined to engage more and more the attention of educated men.

In the first decade, our record of "the noble living and the noble dead" includes the name of one who was trained by Alma Mater for more than provincial usefulness and fame,—Dr. Jared Eliot,—who, like the sages of antiquity, had the cure of souls and the care of bodies. A physician as well as a presbyter, living in a country town, preaching constantly, traversing a wide district on errands of mercy, he showed the qualities of an original investigator. He could ask hard questions and proceed to search for their answers; he would make no assertions that were not based upon observation or experiment; and he submitted his conclusions, by the printing-press, to the scrutiny of the world. These are his sayings: "Entering on the borders of terra incognita I can advance not one step forward, but as experience, my only pole-star, shall direct. I am obliged to work as poor men live, from hand to mouth, and as light springs up before me, as I advance." Again: "As all theory not founded upon matter of fact and that is not the result of experience, is vague or uncertain, there-

fore it is with great diffidence that I have offered anything in way of theory which is only conjectural and shall always take it as a favor to be corrected and set right."

It is not too much to claim that he made the first contribution, from this land of iron and gold, to the science of metallurgy, in a memoir entitled "The art of making very good if not the best iron from black sea sand"; and he was a century or more in advance of his times in the promotion of scientific agriculture, as any one may see by looking up the six tracts, which he published in quick succession and afterward collected in a volume, on "Field Husbandry in New England." His science did not drown his humor, and he has left this short biography of his laboratory assistant, who was skeptical about results and needed stimulant: "He being a sober man [says Eliot], who could use strong drink with moderation and temperance, I promised him if he could produce a bar of iron from the sand, I would send him a bottle of rum." Such in colonial days was the spirit that promoted research.

No wonder that Benjamin Franklin found Eliot out and wrote him affectionately: "I remember with pleasure the cheerful hours I enjoyed last winter in your company, and I would with all my heart give any ten of the thick old folios that stand on the shelves before me for a little book of the stories you then told with so much propriety and humor." Poor Richard, when he ranked ten folios below the wit and wisdom of his friend in Guilford, paid a compliment to the Collegiate School

of Connecticut, but he had not in mind the folios with which the college was founded.

If it be true that Eliot was chosen a member of the Royal Society of London, the distinction is very great, for only David Humphreys, among Yalensians, had the like honor before the recent triumvirate, Dana, Newton, and Gibbs.

Of Jonathan Edwards, the philosopher and theologian, I have no right to speak, but he must not be exiled from men of letters, especially since it is customary in recent years to call him by the name of one of the most illustrious of epic poets. His contemporaries placed no limits on their praise, and even wrote on his tombstone *secundus nemini mortalium*, thus transcending the well-known Florentian epitaph, *nulli aetatis suae comparandus.*

His grandson, with pardonable atavism, declares that he

> in one little life the Gospel more
> Disclosed, than all earth's myriads kenned before;

and then, alarmed by his own eulogy, he adds, "The reader will consider this proposition as poetically strong, but not as literally accurate."

Edwards may be called a poet suppressed. His writings are often noteworthy for the graceful language in which refined thoughts have expression; and although no rimes or verses of his are extant, some passages have a Miltonic ring. The most orthodox among us may hazard the opinion that his visions of the future state are fitly classified as works of the imagination.

Many years ago this extraordinary man was likened, by Dr. Samuel Osgood of New York, to Dante; and this comparison has been recently amplified in two brilliant addresses by Dr. Allen and Dr. Gordon in the commemoration of Edwards at Northampton, a century and a half after his banishment. A cooler critic has called him a great glacial boulder, one of the two huge literary boulders deposited in New England thought by the receding ice of the eighteenth century. These striking terms may excite a smile, but they are not uttered carelessly, nor are they a misfit. The logic of Edwards is like a rock, fixed as those masses of stone upon yonder hill where the regicides took refuge, hard to move and not easily broken up. Cotton Mather was his fellow-traveler upon the ice-fields which once covered New England, leaving scratches and furrows on many an eminence.

It is pleasanter to think of the flaming preacher as the Dante of New England. His language often glows with fire; his words burn; his fancy carries him to the borders of the Inferno and to the gates of Paradise. Nor is this all we can say. Our Dante had his Beatrice, and the words in which he speaks of her may well be placed in a parallel with that which narrates the love of the Italian for the daughter of Folco. Hear the earliest record that has come down to us of Dante's precocious and enduring love: "She was perhaps eight years old, very comely for her age and very gentle and pleasing in her actions, with ways and words more serious and modest than her youth required; and beside

this, with features very delicate and well formed, and further so full of beauty and of sweet winsomeness that she was declared by many to be like an angel." "Although a mere boy, Dante received her sweet image in his heart with such appreciation that from that day forward it never departed thence while he lived."

Four centuries after Dante, Jonathan Edwards made this note in respect to the New England maiden of fourteen years who became his wife. "They say there is a young lady in New Haven who is beloved by that Great Being who made and rules the world, and that there are certain seasons in which the Great Being comes to her and fills her mind with exceeding great delight. . . . She is of a wonderful sweetness, calmness, and universal benevolence, especially after this Great God has manifested Himself to her mind. She will sometimes go about from place to place, singing sweetly, and seems to be always full of joy and pleasure, and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some One invisible always conversing with her."

Dante and Edwards, alike in love, alike in their spiritual fervor, and in their impressive imagery, were alike in exile: both were driven from their homes, both died among strangers, both have been honored with increasing reverence by the descendants of those who rejected them.

In his youth Edwards showed a noteworthy proclivity toward the study of nature. An article is extant which he wrote at the age of twelve, recording his observa-

tions upon spiders, and displaying the same qualities as those of Lubbock and Maeterlinck. Moreover, his undergraduate note-book gives evidence that his mind was alert for knowledge in other fields, and that he could ask searching questions in physics, including electricity, meteorology, physical geography, and vegetation. One who was familiar with these precocious memoranda remarks that if they were written, as supposed, between the ages of fourteen and sixteen, "they indicate an intellectual prodigy which has no parallel." If he had been taught to use the lens and the meter as he used the lamp, he might have stood among the great interpreters of nature, the precursor of Franklin, Rumford, and Rowland.

He was nurtured by theological dialectics, and he excelled not in physics, but in metaphysics; so to-day, instead of honoring him as a leader in literature or science, we can only acknowledge with filial reverence his wonderful influence upon the opinions and characters of six generations. The laws of intellectual inheritance are obscure, and the influences he has handed down cannot be measured. It is, however, noteworthy that three of his descendants occupied the presidential chair of Yale for nearly sixty years; many others have been among our teachers; indeed there are few years in our second century in which the faculty has not included one or more of his posterity. I have read the printed verses of seven of his descendants, no small part colored (may I be pardoned for saying so) with the cerulean hue of religious fervor.

It is interesting to dwell upon the names of Edwards and Eliot as men of more than provincial fame, because the number of Yalensians who can be regarded as contributors to literature and science prior to the Revolution is small. The historian Tyler has taken the year 1765 as the close of the sterile period, when colonial isolation was ended and American literature began to be worthy of the name. Before that time neither Harvard nor any place in this land has much to speak of; yet afterward, until the close of the eighteenth century, the product is almost as scanty. A recent paper[1] enumerates the texts by which the youthful minds were disciplined. Although the manuals and the methods were not inspiring, they encouraged discrimination and that power which used to be called ratiocination, "generation of judgments from others actually in our understanding." You may say that this is not "experimental science nor literary culture," and you say well. The ore, indeed, may have been extracted, by the Eliot process, from black sand, but the Bessemer process had not been invented for turning iron into steel; nevertheless, we have the assurances of a recent Massachusetts critic,[2] that the highest literary activity of the later eighteenth century had its origin at Yale College.

Our elder brethren of the eighteenth century, with whom most of us have no more acquaintance than we get from the *hortus siccus* of a biographical dictionary, were men quite as intellectual as men of our day. When their acquaintance is cultivated, and when the minute

[1] By Professor Schwab. [2] Professor Barrett Wendell.

incidents of their lives and their quaint characteristics are sought out, they are as interesting as our contemporaries. Let us cease to regard them as mummies. The story of Manasseh Cutler is a succession of romantic incidents. Bishop Berkeley's transitory interest in the College, and his permanent influence upon it, is a captivating record. Jeremiah Dummer, little more than a name to most of us, was called by Charles Chauncey one of the three greatest New-Englanders. The story of Liberty Hall, where William Livingston lived with his charming family of daughters, might be commended as the basis of a novel to the author of "Hugh Wynne." Rector Clap, the fighting rector, led a life full of racy incidents; and certainly we have no more picturesque character on the roll than Dr. Stiles, now reintroduced by Professor Dexter to the society of which he was once a distinguished ornament,—that extraordinary polyhistor to whom all knowledge was attractive, all tongues appetizing, and all events pregnant.

As we recall the writers of influence and distinction among our brethren, we cannot fail to observe the dominant religious spirit which most of them show, and it may be well at the outset to remind you that the identity of theology and poetry is not peculiar to New England. The earliest biographer of Dante declared that "theology was nothing else than the poetry of God." "Not only is poetry theology, but theology is poetry," says Boccaccio; and then he adds that if these words of his merit but little faith, "the reader may rely on Aristotle, who affirms that he had found that poets were the first

theologians." Judged by this standard, we might find a good deal of poetry in our Yalensian products, during the eighteenth century, but by the criteria of modern scholarship, not much that would be commended by Matthew Arnold, not much that our own anthologist would cull for preservation.

Before the middle of our first century there appeared in New York a volume containing seven hundred lines of verse entitled "Philosophical Solitude; or the choice of a rural life:—by a gentleman educated at Yale College." This anonymity did not long conceal the authorship of William Livingston, one of the brightest students of his time, distinguished in many ways,—once as "the Presbyterian lawyer," and later as Governor of New Jersey and member of the Constitutional Convention. His brother, also a Yalensian, was a signer of the Declaration. The verses show the influence of Pope, and among other points of interest in them are allusions to the writers whom this young graduate desired for his intimate friends in the rural life he intended to lead.

In the Revolutionary war, two of our brethren, while acting as chaplains, were composers of patriotic songs. Many years later, the inspiration of the muses descended upon a number of recent graduates, who became known as "the Hartford wits,"—"four bards with Scripture names," John, Joel, David, and Lemuel, any one of whom could produce an epic as surely, if not as quickly, as the writer of to-day would compose an article for the "Yale Review." The group included John Trumbull, a precocious youth fitted for college at the age of seven,

whose burlesque treatment of the Revolutionary war, called "McFingal," ran through thirty unauthorized editions; the versatile Joel Barlow, author of "Hasty Pudding," who worked for half his life, we are told, upon the "Columbiad," having in the interval of his engagements "adapted Watts' Psalms to the use of Connecticut churches and added several original hymns"; David Humphreys, who translated a French tragedy, entitled the "Widow of Malabar," and composed several ambitious poems; and finally, Lemuel Hopkins, an honorary graduate. The Harvard historian whom I have already quoted has said that at the time the Hartford wits wrote, no Harvard man had produced literature half as good as theirs.

Perhaps one may without offense, at this late day, refer to the ponderosity of this early poetry. "McFingal" and "Hasty Pudding" and the "Progress of Dulness" would hardly be found amusing in these days, although they were mirthful. "Greenfield Hill" is hard reading. The seriousness of such subjects as the "Conquest of Canäan," the "Vision of Columbus," the "Anarchiad," and "The Last Judgment, a Vision," was characteristic of the times and was adequately sustained by the serious treatment to which these themes were subjected. Indeed, in this period, lofty ideals were entertained, and long and elaborate poems were so naturally attempted that a commencement orator (as late as 1826) delivered a discourse on "some of the considerations which should influence an epic or a tragic writer in the choice of an era." The spirit of Hebrew poetry hovered

over our elms, more constant than Calliope or Euterpe. It suggested dramas, which have died; it found expression in hymns, which have lived. I could name five of these. Brethren, answer the question of Emerson,—

> Have you eyes to find the five
> Which five hundred did survive?

At the beginning of our second century, we come upon the name of John Pierpont, preacher, patriot, advocate of every cause which would improve his fellow-men, whose verses are at the front of two recent anthologies. Bryant just missed enrolment among us. He took a dismissal from Williams in order to enter Yale, but he did not fulfil his purpose. Fitz-Greene Halleck, a native of this county, did not go to any college. Not long after Pierpont, the two Hillhouses were graduated. The elder, James, was author of "Percy's Masque" and three other dramas, the last of which, entitled "The Judgment, a Vision," was intended (says the author) to present "such a view of the last grand spectacle as seemed most susceptible of poetic embellishment." He was a gifted writer of fine taste and lofty ideals; and his writings were most highly esteemed by the generation to which he belonged. His name is dear to us as the poet of Sachem's Wood, the beautiful park at the head of Hillhouse Avenue,—the park and the avenue alike commemorating his distinguished father, to whom the City of Elms is beyond estimate indebted. For East Rock and West Rock he suggested the names of "Sassacus" and "Regicide."

Later came Brainard, cut down in his youth, and brought to life at the call of Whittier; and William Croswell, son of the rector of Trinity Church, one of the most cultivated of churchmen, whose poems, ten years after he died, were edited by Bishop Coxe. In the class of 1820 were two men whom we honor for so many other reasons that we forget their poetry,—Woolsey and Bacon. As the first quarter of the century closed, the college diploma was given to James G. Percival, that unique, eccentric, impracticable combination of science and literature, learned to superfluity, versatile to inconstancy, loving nature, books, words, yet disliking men as he met them; geographer, geologist, linguist, lexicographer, poet, with much of the distinction and a fair amount of the infelicity which characterizes genius. His metrical studies are remarkable illustrations of the laws of verse. Next came N. P. Willis, graceful in prose and verse, remembered by some for his Biblical lyrics, and by others for lines in praise of New Haven elms; and soon, Ray Palmer, whose sacred song has been translated into twenty languages, and sung in Arabic, Tamil, Tahitian, Mahratta, and Chinese, as well as in the tongues of Christendom. George H. Colton, one of a family that has cultivated the muses, published a poem on Tecumseh soon after he graduated in 1840. Twenty years later came Weeks and Sill,—Weeks, who died before he had stretched his wings for the flights of which he was capable; and Sill, bright and beloved Sill, whose verses, collected since his death, exhibit, as do his essays and letters, an intellect strong,

unconventional, and suggestive. These are not all the departed whom we may hold in honorable remembrance.

It is no part of my plan to say much about the living, but there are two writers entitled to special mention,—Finch, the author of stanzas which have brightened the fame of Nathan Hale; and Stedman, anthologist and historian of Victorian poetry, the poet of yesterday and to-morrow, the youth who won his laurels as an undergraduate writer in the "Yale Literary Magazine," the singer who wears them still upon his frosty brow.

The comparison has been made between the graduates of Harvard and of Yale, and the long and brilliant list of historians and poets of Cambridge has been contrasted with the shorter and less famous list of New Haven. Our friends in the East will doubtless attribute something, as is their wont, to the proximity of Boston, a beacon set upon the hill, a port of entry for the culture of other lands, where the Athenaeum, still foremost among the society libraries of the United States, was an inspiring resort, close akin to the London Library, giving to men of letters both sustenance and stimulant. It is, however, probable that the difference between the two colleges is due to the fact that in eastern Massachusetts, during the last century, dogmatic theology has been neglected and the ablest intellects have been free to engage in literary production. Perhaps this is true. I do not know. We may claim this, however, without making any comparison, that Yalensians from the begin-

ning were brought up in obedience to Duty, "Stern daughter of the voice of God"; that the College was founded for the fitting of men to serve the Church and State; and that the graduates of Yale, whether famous or unknown, are devoted to the service of their country and show that they have been trained to think, to reason, to write, and to speak with freedom and with force. We can every one of us recall classmates and friends, men we have heard and men we have heard of, who have been like village Hampdens, or mute inglorious Miltons; and we can also recall those who have shown, at the bar and on the bench, in the cabinet and in diplomacy, those qualities which under other conditions would have made them orators and authors. The point I make is this, that the Yale training has tended to the development of strength rather than of grace. "I thank God," said a famous preacher who studied in both places, "that I struck no literary roots at Yale and no theological roots at Harvard." "I thank God, too," said one of his teachers at New Haven.

It is certainly true that hundreds of the graduates of Yale have been accurate and forcible writers, who have known what to say and how to say it; and that they have in this way rendered an incalculable service to the country, far and wide, even though we admit that, under the pressure of strenuous life, but few of them have shown those literary qualities which are usually evoked where writers and critics come in close relation to one another, as they do in cities and in large universities. Long ago, Bishop Fraser said of the United States, that

the people were the most generally educated, if not the most highly educated, people in the world. Something like this we may say of the Yale Alumni,—if they number few men of genius, they number many men of talents, usefulness, and power; if there are none who are equal to Tennyson and Schiller and Victor Hugo, there are many who have been the advocates of truth and the promoters of social reform, in terse and vigorous English. They have excelled in the pulpit and at the bar, and in the halls of legislation, so that without mentioning the names of men whom we have personally known, I will remind you of that long line of jurists and statesmen who were living near the beginning of our second century,—William Samuel Johnson, Pelatiah Webster, John C. Calhoun, James Kent, Jeremiah Mason, and that constellation of New England theologians, an innumerable host, from Edwards to Taylor.

Professor Kingsley was called the Addison of America, and he had such wit, knowledge, and grace as might have given him distinction in literary composition if he had so directed his energy; but he was one of those "generally useful men" that this College produces, who held at one time what we should call four chairs. We should all be proud to claim, as the product of our Alma Mater, James Fenimore Cooper, but we cannot; for, like Shelley from Oxford, he was driven out because of a boyish misdemeanor. If we cannot claim Cooper, Theodore Winthrop is ours, the essayist and novelist, whose posthumous fame shows what was lost to letters when he died a patriot's death upon the field of battle. Long

distant be the day when Yale will place among the *stelligeri* the name of Donald Grant Mitchell, historian and essayist, whose writings have awakened Reveries in successive generations of Bachelors graduating from these walls, whose life has been to them a bright example of devotion to letters.

In the second quarter of the nineteenth century the influence of Coleridge is apparent. William Adams, Horace Bushnell, Lyman Atwater, William Watson Andrews, and Noah Porter are conspicuous examples of this infusion of idealism. Their writings are in evidence. The powerful imagination which produced "The Ancient Mariner" and "Christabel" had been directed to the transcendent study of the Infinite, and many who turned away from the most rigid tenets of Calvin, and from the severe interpretation of the Old Testament, were strengthened and guided by the philosopher of Highgate.

Bushnell confessed greater indebtedness to "Aids to Reflection" than to any other book, save the Bible. Of this theological emancipator I am not called upon to speak; of the gifted writer more than passing mention must be made. His sermons, addresses, and essays always arrested the attention and excited the imagination of those who heard and those who read them. For example, his estimate of Connecticut, his "Age of Homespun," indeed all the contents of his "Work and Play," and many parts of "Nature and the Supernatural," glow with life and fancy, and will be as good reading for our grandchildren as they were for our fathers. The incisive

notes of his voice, as I first heard it when an undergraduate, still ring in my ears, and his racy sentences, his inspiring and suggestive phrases, and the eloquence of his thoughts were even more impressive than his voice. The name of Horace Bushnell is a precious heirloom handed down from the Yale of the last century to the Yale of the present. He was an orator, a poet, a lover of nature and of man, fearless, original, persuasive, too liberal for the conservatives, too conservative for the liberals of that day, now honored in both their schools. Horace Bushnell is the greatest of this group. Indeed I should place him, in genius, next to Jonathan Edwards.

Not a few of our brethren have excelled in historical writing. Stiles wrote a history of the exiled Judges, and Benjamin Trumbull the history of Connecticut; Samuel Farmer Jarvis was designated historiographer of the Episcopal Church; Moses Coit Tyler is the historian of American literature; Andrew D. White is the defender of science *versus* bigotry, whose history should make us grateful that Yale has been one of the most important American agencies for the emancipation of the human intellect from ignorance and dogmatism; Charles L. Brace is the exponent of Gesta Christi; George P. Fisher, an honored member of the faculty for almost fifty years, stands in the foremost rank among the ecclesiastical historians of this country; and Leonard Bacon, the Puritan, always remarkable for clearness and vigor, whether religion or politics was his theme, is the author of discourses on the early days of New Haven, which remain unsurpassed in the field of local history. He was, like

a modern Isaiah, the trenchant defender of political righteousness. Stillé's pamphlet, "How a Free People Conduct a Long War," was one of the most inspiring products of the uprising for the Union; and Schuyler's studies in Turkestan and his essays in diplomacy are enduring memorials of another "all round man," observer, critic, traveler, essayist, historian, diplomatist, good in whatever he undertook.

Comparative philology was introduced among us by Josiah W. Gibbs, but the chief impulse in this direction came from Salisbury, the first to teach Sanskrit in America. He recognized the ability and secured the services of one who was not a graduate, it is true, but an adopted son, whose honors are our honors, whose fame carries the name of Yale to every university of the Indo-European world, that illustrious scholar, William D. Whitney. We must remember that James Murdock in 1851 published a translation of the Peshito Syriac version of the New Testament; that Moses Stuart at an earlier day carried from New Haven to Andover an enthusiastic, if not always accurate, devotion to Biblical literature; and that a learned and devoted scholar, Eli Smith, within sight of Mount Lebanon, translated nearly all the Bible into Arabic, as in later days Hiram Bingham translated it into one of the languages of the Pacific islands.

Another interesting phase of philological study is shown in the attention given to the study of the languages of the North American Indians. This began very early, when Sergeant, Brainerd, Spencer, and Ed-

wards were engaged as missionaries to the aborigines in western Massachusetts and in central New York. The philological importance of the American speech was recognized in recent days by James Hammond Trumbull, who with rare aptitudes for the elucidation of knotty problems, directed his attention to the Indian languages of the Eastern States, and was soon acknowledged as foremost in that uninviting and perplexing field of inquiry. Before long we shall have his lexicon of the Natick speech, so that he who will may cultivate the love of comparative literature by reading Eliot's Indian Bible. Daniel G. Brinton in other branches of aboriginal research has also won renown.

An unusual manifestation of the love of letters is shown by the attention given during the last century to lexicography. For a time Yale was a veritable storm-center. Webster *versus* Worcester, and Worcester *versus* Webster, were chieftains in this "Battle of the Books," and both authorities were graduates of Yale. Lately, Whitney, W. the Third, has taken rank with the best antecedents, and a score of coöperative Yalensians, many of them specialists, have been engaged in the improvement of the three great dictionaries. It is customary to laugh at the changes in spelling proposed by Noah Webster, and certainly some of the Johnsonese definitions which he propounded were mirth-provoking,—"sauce," for example,—but, revised and improved by Goodrich, Porter, Kingsley, and others, his dictionary holds its own. Its popularity was due in part, no doubt, to Webster's spelling-book, of which the annual sale at

one time was twelve hundred thousand copies. By this primer a very great service was rendered to letters, for it helped to counteract any tendency toward provincial or dialectic peculiarities among the heterogeneous people of the United States. May we not, in this connection, remember that, like a modern Cadmus, Morse gave an alphabet to the silent utterances of electricity, now employed in wireless telegraphy?

Apart from theology, philosophy has engaged the attention of many of our ablest brethren. This is especially true of the time since Porter was called to the professorship which he held with conspicuous distinction for almost half a century, including the years of his presidency. A recent investigator has traced the influence of this able teacher, well versed in the modern writers of Germany, who made metaphysics interesting to those who were indifferent, and was at his best in the analysis of conflicting theories and in the detection of subtle errors. As a lawyer for the defense, he would have been the peer of Rufus Choate. Not a few of his pupils have been led through philosophy to pedagogics, and are winning distinction in this field.

This review would be incomplete if I did not mention the "Yale Literary Magazine," which for more than threescore years has kept up the love of literature among the undergraduates, and has furnished them with appreciative readers, critical enough and friendly enough for discipline. Many editorial writers have been trained by their service on this magazine since Evarts set the press in motion. Older Yalensians have had their oppor-

tunities in magazines of wider circulation, the "Christian Spectator," the "New Englander," and the "Yale Review," not officially connected with the College, but supported by the faculty.

The literary societies also, which for more than a century were maintained with vigor, seem to me to have been one of the very best agencies for youthful discipline. The spontaneous efforts of young men, excited by the emulation of their comrades and controlled by the friendly criticism of their peers, were admirable exercises for the development of the love of poetry, oratory, essay writing, and debate.

One of the greatest services which this College has rendered to literature and science has been the preparation of an innumerable host of teachers and professors. The list is too long for recapitulation here, but a few names must be recalled. The earliest was Jonathan Dickinson, first president of Princeton, deemed in his time the peer of Edwards, whose immediate successors were likewise Yalensians. Next came Samuel Johnson, the friend of Berkeley, first president of Columbia University, and his more famous son, William Samuel Johnson, elected provost of the University of Pennsylvania, who succeeded to the presidency of Columbia, and stood in the first rank among the statesmen of the period just subsequent to the Revolution. From the Wheelocks of Dartmouth to Sturtevant of Illinois, Chauvenet of St. Louis, and Chapin of Beloit, the file leaders in our colleges have constantly been elected from Yale. At a recent date lived Thomas H. Gallaudet, pioneer in the

instruction of deaf-mutes, and Henry Barnard, ever to be associated with Horace Mann as advocate, expounder, and promoter of the American system of common schools. Nor can I forget Henry Durant and the other graduates of this College who went to the Pacific coast, "with college on the brain," and planted in California the seeds of learning, which now bear harvests of golden grain. A happy thought gave the name of Berkeley to the site near the Golden Gate, where an institution, begun by our brothers, fulfils the remarkable prophecies of Timothy Dwight, written in 1794:

> All hail, thou Western World! by heaven designed
> The example bright to renovate mankind!
> Soon shall thy sons across the mainland roam
> And claim on fair Pacific's shore a home.
>
> Where marshes teemed with death, shall meads unfold,
> Untrodden cliffs resign their stores of gold.
> Where slept perennial night, shall science rise,
> And new-born Oxfords cheer the evening skies!

Let us turn from letters to science. As I scan the administrative records, from the beginning onward, with the aid of our right well-beloved and trustworthy archivists, the two Kingsleys and Dexter, when the scepter passes from one president to another, the balance is kept true. Pierson was an exponent of geometry and a defender of the faith, who wrote out lectures upon Physics and dictated them to successive classes; Cutler's short service gives little indication of his attitude; Williams loved public life more than academic perplexi-

ties; Clap was a writer on ethical and astronomical subjects, a student of the Bible, scarcely equaled, says his successor, in mathematics and physics by any man in America; Daggett, extremely orthodox, was scientific enough to warn his townsmen, scared by "the Dark Day," not to be alarmed nor "inspired to prophesy any future events—till they should come to pass"; Stiles was familiar with every department of learning,—"theology, literature, science, whatever could interest an inquisitive mind . . . he included among the subjects of his investigations";[1] the elder Dwight is well known for the impulse that he gave to the expansion of the College in all directions; the judicious Day was the author of a metaphysical study and of mathematical textbooks; Woolsey is distinguished as the promoter of classical literature, and at the same time as the president under whom the School of Science was developed; Porter and the younger Dwight brought the University forward to its present comprehensiveness and influence in all branches of knowledge. Indeed, science and letters have always been the care of the Corporation, and such will be the case while the helm is held by the discerning and vigorous pilot under whom the bark begins another voyage, and so long as the alumni crew support the master and the mates.

Considering the hesitation with which the English universities recognized the study of nature as their concern, and how easy it is to awaken hostilities between the students of science and letters, or between ecclesi-

[1] J. L. Kingsley.

astics and naturalists, it is well to remember how early science came into the Yale curriculum, and how steadily it has held its place. A chair of mathematics, physics, and astronomy was instituted thirty years before the professorship of ancient languages. As it is pleasant to associate the name of Sir Isaac Newton with the beginning of our library, it is likewise pleasant to remember Benjamin Franklin as a donor of scientific apparatus. "Immortalis Franklinus" he was called by Stiles. Before the College was fifty years old he had become its valued friend, and was enrolled among the laureati in 1753. Four years previous he had sent here an electrical machine which enabled the young tutor Ezra Stiles to perform the first electrical experiments tried in New England. A Fahrenheit thermometer was a subsequent gift, and his influence led the University of Edinburgh to confer upon Stiles a doctor's degree.

At the dawn of scientific activity in New England we see the commanding and attractive figure of our elder brother, Manasseh Cutler, storekeeper, lawyer, soldier, statesman, pastor, preacher, physician, and naturalist, member of the Legislature and of Congress, appointed to the Federal bench, advocate of the "homestead" policy, and a pioneer among the settlers of the wilderness of Ohio. His greatest distinction is the part that he took in drafting and passing the ordinance of 1787, by which slavery was excluded from the Northwest Territory and a grant of the public domain was secured for the promotion of education. That is a rec-

ord to be proud of, brethren of the Alumni, but it does not include the whole story. Cutler, a man of the true scientific spirit, an observer of the heavens above and of the earth beneath, is the father of New England botany. He made a noteworthy contribution to the memoirs of the American Academy, collected and described between three and four hundred plants of New England, and left seven volumes of manuscript notes, which are now in the Harvard herbarium, awaiting the editorial care of a botanical antiquary. Franklin and Jefferson valued him as a friend, and his correspondents in Europe were among the chief naturalists of the day.

About the beginning of the nineteenth century, Dwight and his three professors, who only uttered *sotto voce* the word university (though Stiles had written it in 1777), lest they should be regarded as pretenders, introduced a new era in which the progress has been constant and of increasing rapidity. In this new era, classical studies have been promoted by Kingsley, the lover of antiquity, whose keen sword defended the study of the classics; Woolsey, the lover of letters, who introduced to us Plato and the dramatists of Greece; Thacher, the lover of students; Hadley, the lover of lore; Packard, the lover of learning,— and by the accomplished standard-bearers still living; and science likewise had its skilled promoters: Silliman, leader in chemistry, mineralogy, and geology, the alluring teacher, the captivating lecturer, unsurpassed by any, equaled only by Agassiz; Olmsted, the patient, inventive instructor, whose impulses toward original investigation

were not supported by his opportunities; Loomis, interpreter of the law of storms and master of the whirlwind; Dana, the oceanographer, who wore the tiara of three sciences; Newton, devoted to abstract thought, who revealed the mysteries of meteoric showers and their relation to comets, not before suggested; and Marsh, the inland explorer, whose discoveries had an important bearing on the doctrine of evolution,—these all, with the brilliant corps of the Sheffield Scientific School, were men of rare ability who expounded and illustrated the laws of nature with such clearness and force that the graduates of Yale are everywhere to be counted as for certain the promoters of science.

Two agencies are conspicuous in the retrospective of this second era, the "American Journal of Science" and the Sheffield Scientific School. Benjamin Silliman showed great sagacity when he perceived, in 1818, the importance of publication, and established, of his own motion, on a plan that is still maintained, a repository of scientific papers, which through its long history has been recognized both in Europe and in the United States as comprehensive and accurate; a just and sympathetic recorder of original work; a fair critic of domestic and foreign researches; and a constant promoter of experiment and observation. It is an unique history. For more than eighty years this journal has been edited and published by members of a single family,—three generations of them,—with unrequited sacrifices, unquestioned authority, unparalleled success. In the profit and loss account, it appears that the College has never

contributed to the financial support, but it has itself gained reputation from the fact that throughout the world of science, Silliman and Dana, successive editors from volume one to volume one hundred and sixty-two, have been known as members of the faculty of Yale. I am sure that no periodical—I am not sure that any academy or university—in the land has had as strong an influence upon science as the "American Journal of Science and Arts."

A century has nearly passed since Benjamin Silliman was chosen a professor and went to Scotland, there to fit himself for the duties of the chair. What a century it has been! The wide-spread interest among our countrymen in geology, mineralogy, and chemistry is due in no small degree to his college instructions and to the lectures that he delivered in every city between Boston and New Orleans.

The Sheffield School celebrated, three years ago, its semi-centennial, and its useful services were rehearsed by one who will not venture to offer you a twice-told tale. You must, however, permit him to remind you that fifty years ago the choice of studies was but timidly permitted in the traditional college, and that there was a strong demand for courses less classical, more scientific than were then offered. These wants the school supplied without antagonism or rivalry, though not without the awakening of alarm. It proved to be a rich addition to the resources and the renown of Yale, as every one admits. Its faculty was made up chiefly of men whose ideas were broad, whose distinction was ac-

knowledged, whose methods were approved; and this, with the munificent support of the benefactor whose name the school has been proud to bear, enabled Yale to stand forth as the ready, wise, and resolute promoter of education in science. The Alumni of the school are the proofs of its success.

Agricultural science in the United States owes much to the influences which have gone out from the Sheffield School. John P. Norton, John A. Porter, Samuel W. Johnson, William H. Brewer, each in his own peculiar way, has rendered much service. Johnson is preëminent, and, in addition to his standing as a chemist, is honored as one of the first and most persuasive advocates of the Experimental Stations now maintained, with the aid of the government, in every part of the country. We cannot forget the value of "the crops": we may forget how much their value has been enhanced by the quiet, inconspicuous, patient, and acute observations of such men as those whom I have named, the men behind the men who stand behind the plow. They are the followers in our generation of Jared Eliot, the colonial advocate of agricultural science.

In the thirties there was an informal association which may be called a voluntary syndicate for the study of astronomy. Its members were young men of talents, enthusiasm, and genuine desire to advance the bounds of human knowledge, but their time was absorbed by various vocations, and their apparatus seems lamentably inadequate in these days of Lick and Yerkes, of spectroscopes, heliometers, and photography. Yet we may

truly claim that the example and success of these Yale brethren initiated that zeal for astronomical research which distinguishes our countrymen.

The Clark telescope, acquired in 1830, was an excellent glass, though badly mounted, and was then unsurpassed in the United States. One of its earliest and noteworthy revelations was the appearance of Halley's comet, which was observed, from the tower in the Athenaeum, weeks before the news arrived of its having been seen in Europe. This gave an impulse to observatory projects in Cambridge and Philadelphia, and college after college soon emulated the example of Yale by establishing observatories in embryo for the study of the heavens. The most brilliant luminary in the constellation was Ebenezer Porter Mason, a genius, who died at twenty-two, having made a profound impression on his contemporaries by discoveries, observations, computations, and delineations. After his death, which was lamented like that of Horrox, it was not thought an exaggeration to compare his powers with those of Sir William Herschel, or even of Galileo. Under the leadership of Olmsted, Herrick, Bradley, Loomis, and Hamilton L. Smith were associate observers, and they were afterward reinforced by Twining, Lyman, and Newton. Chauvenet became a writer and teacher of renown, and Stoddard carried to the Nestorians the telescope that he had made at Yale under the syndicate's influence.

The investigations of these astronomers were directed to the aurora borealis, the zodiacal light, the recurrence

of comets, the meteoric showers, and the possible existence of an intra-mercurial planet. Newton became the most distinguished of the group. Partly by antiquarian researches in the records of the past, continuing the notes of Herrick, partly by mathematical analysis and a careful comparison of the paths of meteors, he determined the periodicity of these mysterious and fascinating phenomena, and their relation to comets.

The astronomical syndicate of Olmsted and his pupils was long ago dissolved, but its spirit hovers near us, and beyond Sachem's Wood, in the Winchester Observatory, skilled astronomers with their great heliometer are engaged upon problems which were not even thought of by the discerning intellect of Mason and his brilliant confrères.

In the science of mineralogy Yale has long maintained the American leadership. Every one of us has heard the story of the candle-box of specimens which Silliman carried to Philadelphia to be named, and every one of us has seen the subsequent accretions to the nucleus, beginning with the Gibbs cabinet, now shown in the Peabody Museum. No one is likely to overestimate the influence of this collection upon the mind of James D. Dana, nor to overestimate the value of his treatise on mineralogy, which, revised and enlarged by able coöperators, continues to be a standard text-book in every country where mineralogy is studied.

In view of its recent acquisition, I am tempted to speak of the museum as the "House of the Dinosaur." Its choice collections give an epitome of the sciences of

mineralogy, crystallography, meteoroids, geology, paleontology, and natural history from the days of Silliman to those of the Danas, Brush, Marsh, and Verrill.

The heart of a university is its library. If that is vigorous, every part of the body is benefited. Our College began with books; the incunabula were given by the founders, good books no doubt, if not a single volume relating to classical literature or the sciences were among them. Noteworthy accessions came at an early day, some of them from Elihu Yale. Think of eight hundred volumes sent from England, including the gifts of many famous writers. Remember such donors as Sir Richard Steele, of the "Spectator," and the great Sir Isaac Newton, and then be grateful to forgotten Jeremiah Dummer, who collected and forwarded this precious invoice. Fifteen years later than Dummer's donation came nine hundred volumes from Bishop Berkeley, which, with his bequest for scholarships and prizes, entitle him to receive the highest praise as an early and liberal promoter of the humanities. Renewed homage should now be given to the benefactor whose timely and catholic bounty enriched this adolescent College. Therefore, let us repeat once more the verse of Alexander Pope, and ascribe "To Berkeley, every virtue under heaven." Gratitude to this great philosopher shall not diminish our acknowledgments to that long line of donors who have made the library worthy of the university which has grown up around it,—Chittenden, foremost among them.

Bibliographers and librarians are the servants of the temple,—*servi servorum academiae,*—and such as Ed-

ward C. Herrick, Henry Stevens, William F. Poole, and James Hammond Trumbull are rare men, conspicuous among the promoters of historical research.

In controversial periods the attitude of Yale has been very serviceable to the advancement of truth. The Copernican cosmography was probably accepted from the beginning, although elsewhere the Ptolemaic conceptions of the universe maintained their supremacy, and the notes which Rector Pierson made on Physics when he was a student in Harvard come "between the Ptolemaic theory and the Newtonian" (Dexter). When geology became a science its discoveries were thought to be in conflict with the teachings of the Scripture. Ridicule attacked the arguments of science, and opprobrium was thrown upon the students of nature. Brave Silliman stood firm in the defense of geology; and although some of the bastions on which he relied became untenable, the keep never surrendered, the flag was never lowered. When the modern conceptions of evolution were brought forward by Darwin, Wallace, and their allies, when conservatists dreaded and denounced the new interpretation of the natural world, the wise and cautious utterances of Dana at first dissipated all apprehensions of danger, and then accepted in the main the conclusions of the new biological school. The graduates who came under his influence were never frightened by chimeras. Marsh's expeditions to the Rocky Mountains, and his marvelous discoveries of ancient life, made the Peabody Museum an important repository of geological testimony to the truth of evolution.

I remember the surprise of Huxley in 1875 when, at

a dinner of the X Club in London, I told him of Marsh's discovery of the fossil horse. In the following year the great English naturalist came to New Haven to see in the Peabody Museum that of which he had heard and read. In his lectures at New York he soon described the work of Marsh, and subsequently referred to its important bearings.

Scant justice has been done in this discourse to the sciences promoted at Yale, and the deficiency is the more apparent when I think of the men now living whose work has been precluded from our scope. The next centennial discourse may do justice to them. Among the departed whose careers were made outside the walls of Yale, Percival, the geologist of Connecticut and Wisconsin; J. D. Whitney, the geologist of California; Chauvenet, the mathematician; Hubbard, the astronomer; Sullivant, the chief authority in mosses as Eaton is in ferns; F. A. P. Barnard, the accomplished president of Columbia; Eli Whitney, the inventor of the cotton-gin; and S. F. B. Morse, whose name is familiar from its relation to the electric telegraph, are especially entitled to honorable mention in this jubilee. So is a much older graduate, David Bushnell, the inventor of submarine explosives, the precursor of the modern torpedists. So also, Elisha Mitchell, mineralogist, geologist, explorer, whose body is entombed upon the lofty peak in North Carolina which bears his honored name.

There is a good deal to think about in the annals of Yale. It is not a perfect record. Deficiencies, errors, failures are met with from time to time, such as are

found in every human institution, even in those most sacred. It is not my business to seek them or point them out. It is rather my privilege to honor the good men that have built up for us and for our successors this great edifice upon the firm foundations of devotion and faith; to admire the skill, the prudence, and the honesty with which inadequate resources have been husbanded; and especially to appreciate that admirable union of conservative and progressive forces which keeps hold of that which is good until the better is reached; that believes in the study of Nature and all its manifestations, and of Man and all that he has achieved in language, philosophy, government, religion, and the liberal arts.

This honored and reverend seminary has taught thousands of men of talent to be wise and good citizens, avoiding avarice and pretense, ready for service wherever Providence might call them, in education, philanthropy, diplomacy, statesmanship, church work, literature, and science; not a few men of genius have submitted themselves to her discipline and acknowledged the inspiration derived from her counsels; some of her sons have laid down their lives for God and their country; many have carried to the ends of the earth her precepts and principles; all, or nearly all, have been the friends and supporters of republican institutions, the lovers of sound learning and good books, the promoters of science whenever their aid was wanted, its alert defenders against bigotry and alarm, confessors of the Christian doctrine.

What is the Yale spirit? Is it not the spirit of the Beehive? I repeat the words of Maeterlinck:

The spirit of the hive is prudent and thrifty, but by no means parsimonious. It is the spirit of the hive that scares away vagabonds, marauders, and loiterers; expels all intruders; attacks redoubtable foes in a body, or, if needs be, barricades the entrance. It is the spirit of the hive that fixes the hour of the great annual sacrifice, the hour, that is, of the swarm, when those who have attained the topmost pinnacle suddenly abandon to the coming generation their wealth and their palaces, their homes and their honey, themselves content to encounter the hardships and perils of a new and distant country. Little city, abounding in faith and mystery and hope.

May I carry the simile further? "The bees," says the poetic observer, "have stings which they use against foes, and even in fights among themselves, but they never draw their stings against the queen." Alma Mater is our queen. Against her foes, against one another, we may be forced to draw our weapons, but never against the queen, *alma mater carissima.*

The spirit of Yale, a mysterious and subtle influence, is the spirit of the hive—intelligence, industry, order, obedience, community, living for others, not for one's self, the greatest happiness in the utmost service. Virgil's words are on the hive—*Sic vos non vobis.*

The new order, which gives to adolescence an extreme freedom in the choice of studies, may be more favorable than the old to the production of men of letters, poets, orators, historians, essayists, and of investigators who will extend the bounds of mathematical, physical, and natural science. Nobody can tell. Every one is hopeful. But with all their gettings, may the new generation emulate their forebears in wisdom, self-control, sound judgment, and in hearty appreciation of all that books have recorded and all that nature has revealed.

Much reproach has been thrown upon the studies of colonial days because they were mainly directed toward theology and philosophy, and because there was so little study of the natural world. It is well to reply that nature studies are the growth of the last century, since Berzelius, Cuvier, and Liebig initiated the modern methods of inquiry, carried on by Faraday, Darwin, and Dana. Remember also that rigid discipline in logic and dialectics makes clear and accurate thinkers, fitted to treat the current questions of society with discrimination, perspicuity, and persuasion. If our grandfathers did not excel in what we are pleased to call literature, they were taught to follow a rule of the illustrious Goethe, "to use words coinciding as closely as possible with what we feel, see, think, experience, imagine, and reason." Such men were fitted to take part in the great Revolution of 1776, and in more recent wars; to be influential in the formation of the Constitution of the United States, and in the administration of justice and order in every State of the Union; qualified likewise to lead in the organization and development of academies of science and schools of learning, defenders of the faith, upholders of right conduct, advocates of civil service reform, promoters of literature and science; and in general, trained by such discipline as they here received in mathematics, logic, history, language, philosophy, and science, to be the leading men in every community where their homes were placed.

SIC VOS NON VOBIS MELLIFICATIS APES.

THE FOOT-BALL GAMES

[At the Yale Field, Tuesday, October 22, 2 P.M.]

Yale University against Bates College

The Yale team: left end, Charles Gould, 1902 (captain); left tackle, Herman P. Olcott, Grad.; left guard, George A. Goss, 1903, and Thomas R. Johnson, 1904 M.S.; center, Henry C. Holt, 1903, and Chauncey J. Hamlin, 1903; right guard, Edgar T. Glass, 1904 S.; right tackle, James J. Hogan, 1905; right end, Joseph R. Swan, 1902, and Charles D. Rafferty, Spec.; quarter-back, John L. de Saulles, 1904 L.S., and Paul M. Welton, 1904 M.S.; left half-back, John B. Hart, 1902, and Carleton Shaw, 1904; right half-back, George B. Chadwick, 1903, and Frank T. Mason, 1902; full-back, Clarence A. Weymouth, 1903 L.S.

The Bates team: left end, John O. Piper, 1903; left tackle, John S. Reed, 1905; left guard, Ralph L. Hunt, 1903; center, Leverett H. Cutten, 1904; right guard, Earle A. Childs, 1902; right tackle, Delbert E. Andrews, 1905; right end, John B. Pugsley, 1905, and

Harry A. Blake, 1902; quarter-back, Charles P. Allen, 1903; left half-back, Harry M. Towne, 1903; right half-back, Frank B. Moody, 1902 (captain); full-back, James G. Finn, 1905.

Referee, Dr. Hammond; umpire, Mr. Moyle.
Score: Yale, 21; Bates, 0.

Yale Graduates against Students' Scrub Team

The Graduates' team: left end, John A. Hartwell, '89 S., George A. Hubbell, 1900, and John A. Hall, '97 S.; left tackle, Fred T. Murphy, '97, and George S. Stillman, 1901; left guard, Walter W. Heffelfinger, '91 S., Charles Chadwick, '97, and Oliver D. Thompson, '79; center, William H. Corbin, '89, Harry P. Cross, '96, and George B. Cutten, '97; right guard, Francis Gordon Brown, Jr., 1901, and William O. Hickok, '95 S.; right tackle, Burr C. Chamberlin, '97 S.; right end, John C. Greenway, '95 S., and Sherman L. Coy, 1901; quarter-back, Vance C. McCormick, '93 S., and Morris Ely, '98; left half-back, Samuel Brinckerhoff Thorne, '96, and Albert H. Sharpe, 1902 M.S.; right half-back, Walter C. Camp, '80, Thomas L. McClung, '92, and George H. Armstrong, '95 S.; full-back, Frank S. Butterworth, '95, and Perry T. W. Hale, 1900 S.

The Scrub team: left end, Willard B. Soper, 1904, and Roswell B. Hyatt, 1903; left tackle, Ralston R. Coffin,

1904 S., and Wheeler H. Peckham, 1903; left guard, John Eliason, 1903, and Egbert E. Weeks, 1904 S.; center, Joseph C. Roraback, 1903; right guard, Fayette Brown, 1904, and Wilhelmus A. Westfall, Grad.; right tackle, J. Ralph Bloomer, 1905; right end, Howard L. Bronson, Grad., and George B. Ward, 1902; quarter-back, John A. Moorhead, 1904, and Edward A. Donohue, 1903; left half-back, A. Howard Hinkle, Jr., 1904 S.; right half-back, Basil Scott, 1904, and Robert M. Ingham, 1903 S.; full-back, Samuel O. VanderPoel, Jr., 1903.

Referee, Dr. Hammond; umpire, Captain Gould.
Score: Graduates, 12; Scrub, 0.

THE STUDENT DRAMATICS

A TEMPORARY stage had been built in the center of the Campus, fifty feet square and five feet above the ground, facing north. An amphitheater faced the stage, with tiers of seats inclosing a ground space of about ten thousand square feet,—the latter filled with rows of benches. Here, on Tuesday, October 22, at 8 P. M., before an audience of eight or nine thousand, the Yale Dramatic Association presented ten scenes illustrating Yale history. In the intermissions the audience sang old college songs, led by a military band and a student choir of six hundred voices, trained for the occasion. As the audience were seated by classes, there was also much volunteer singing, besides other old-time demonstrations not set down on the program. The several scenes were announced by horn-calls, blown by two heralds from the corners of the stage, and prologues delivered before the curtain. The program of the evening follows, supplemented by the text of the prologues and synopses of the scenes.

MUSIC

1. *March,* . . . . . "Bicentennial," . . . ERNA TROOSTWYK
2. *Fantasy,* . . . . . "Carmen," . . . . . BIZET
3. *March,* . . . . . "Yale University," W. E. HAESCHE, Mus. B.

I. The Founding of the Collegiate School, 1701

PROLOGUE

No idle jests we offer you to-day,
No antique mask, no solemn, classic play,
But on this petty stage we would present
The scenes our fathers saw, the ways they went,
And for brief moments in your presence here
Recall the past and bid the dead appear.
No dreamy fancies then we act for you,
But all you shall behold is sure and true.
First comes our simplest act, and here are shown
The men who laid old Yale's firm corner-stone.

The curtain rose upon the interior of the Reverend Samuel Russel's house at Branford. Mr. Russel, in the clerical costume of his time, was taking books from his shelves and carefully examining them, with a view (as was understood) of giving them for the foundation of a collegiate school. The nine other ministers made their appearance singly or by twos, among them the Reverend Abraham Pierson. The last named, having ascertained that all were present, said: "Then let us proceed to our task with the blessing of God." Placing his own books on the table, he continued: "I give these books for the founding of a college in the colony"; and the other ministers repeated his action and his words. In a few words the custody of the library was tendered to, and accepted by, Mr. Russel; and in silence, by mutual consent, the ministers turned to Mr. Noyes, who raised his hands and invoked the divine blessing.

Songs: { "Here's to good old Yale."
"Eli Yale." }

II. The Removal of the School Library from Saybrook to New Haven, 1718

PROLOGUE

You must suppose some twenty years have flown,
And with the years the school so strong has grown
That rival towns for deadly war prepare;
Each claims the school to be its pride and care.
And as the Greeks and Trojans, unsubdued,
Long waged on Ilium's plains the deadly feud,
So in old Saybrook rose the warrior's cry,
And women's wailings smote the distant sky.
A war for books our mimic stage will fill;
Behold the conflict, tremble—and keep still!

The citizens of Saybrook had gathered on the stage, determined to defend their library by force, if necessary. From the left came Governor Saltonstall, the sheriff, and a crowd of citizens and students, to remove it. The governor said: "For the good of the colony this school must be moved to New Haven, no matter what these people say. Here is your warrant. Sheriff, do your duty!" A riot followed, with breaking of heads and tearing of books, but the sheriff's posse prevailed, and the library was carried away in a cart, with shouts of triumph.

Song: "Lauriger Horatius."

III. Washington at Yale, June 28, 1775

PROLOGUE

Now for a little space I bid you see
The men who gained our country's liberty.
Here in this deep, secluded College hall
They heard from distant fields the trumpet-call,

And with a shout they answered it again.
Boys that they were, they played the part of men!
Their cheer was heard above the musket sound,
They left their dead on many a battle-ground.
So came to Yale, as her most honored guest,
Of all our race the bravest and the best.

Several students were disclosed, discussing the prospects of the newly formed Yale Company with its captain, George Welles, when a messenger announced that General Washington was coming to inspect it. Assembly was sounded and the company fell in. Captain Welles put the men through the manual of arms, and General Washington entered with President Daggett. The general reviewed the company and congratulated the captain on its appearance. Captain Welles offered himself and his men as an escort for part of the general's journey, and the offer was accepted. They formed and marched away as the curtain fell.

Song: "Integer Vitae."

IV. The Execution of Nathan Hale, September 22, 1776

PROLOGUE

We meet to praise and honor her to-night
Who freely gives to all her truth and light.
No one in this vast throng but gladly sees
Her ivied walls, her towers, her arching trees;
Yet most we cheer her when her flag 's unfurled,
For sending out strong men into the world.
And of her strongest band foremost is he
Who played her saddest, grandest tragedy.
No braver, nobler son had Mother Yale;
Honor her spy, her martyr—Nathan Hale!

The sounding of taps was heard and the tramp of men marching. The curtain rose upon the British captain and his soldiers with Hale standing under the apple-tree, his hands bound and the rope around his neck. A few spectators had gathered, showing various kinds of emotion. Hale's familiar last words were spoken as the curtain fell.

Song: "America."

V. Initiation into the Freshman Societies, 1850–60

PROLOGUE

Historians tell us 't was a gruesome sight
To watch the Druids at their mystic rite;
In Greece, though it was somewhat hard to see,
They had the Eleusinian mystery;
But Celt and Greek, outdone, would bow the head
Before Yale's Freshman orders, now long dead.
And here we offer to the public view
Those secret rites that turned the Freshman blue.
We now recall them, though their day is done:
Bring on the candidates and watch the fun!

The setting for this scene was a darkened stage with ghostly lights showing a guillotine, stocks, and a great caldron in the middle of the stage. A score of Sophomores stood about in black robes and masks, while half a dozen Freshmen were led in amid thunder and lightning and weird cries from the Sophomores. They were made to kneel, when of a sudden the caldron flamed forth. Cowls were thrown off, disclosing hideous shapes beneath. The Freshmen were driven about, stocked, guillotined, tossed in blankets, and finally caught by

a huge devil on his trident and thrown into the seething caldron.

Songs: { "Wake, Freshmen, wake."
"Last Cigar."

VI. The Burial of Euclid, 1857

PROLOGUE

Our studious fathers, in the good old days,
Would burn the midnight oil—'t is to their praise.
Yet once a year a different course they took:
They saved the oil and burned instead the book.
Some say that this was done in simple spite;
Others, to prove that knowledge is a light.
So here you see, poor victim to their ire,
Old Euclid flaming on his funeral pyre.
In this commercial age such customs stop:
We save our books to sell to the "Co-op."

To the accompaniment of a dirge a crowd of students entered in solemn procession, wailing. Various mystic rites were performed, the seriousness of the performers gradually relaxing into an old-time hilarity. Then Euclid was laid upon the funeral pyre, a Latin oration was pronounced, and the book was burned and buried amid violent demonstrations of grief.

Songs: { "Gaudeamus."
"Bzt, Bzt."

VII and VIII. The Fence—Yale Athletics: 1870–1890

PROLOGUE

Many will think on vanished days to-night,
And search in vain for some familiar sight.

They knew the smaller Yale of long ago,
The simpler outline of the Old Brick Row.
Still through all change 't is Yale they see again:
Yale lives not in her walls, but in her men!
And yet in all her glory they still miss
What ne'er can be recalled again.—'T is this;—
This simple structure, plain, without pretence,—
The bond of friendships;—'t is the old Yale Fence.

The seventh scene showed the old Fence, as it stood before the building of Osborn Hall, with the original Brick Row in the background. Students were lounging about. Many customs of the time were illustrated in quick succession, as for example by the effects of a fire-alarm, of the passing of a stylishly dressed pedestrian, of the news of an athletic victory, of the arrival of a victorious athletic team, etc.

Song: "Boola."

The eighth scene followed after a short intermission. The same Fence was shown at night. A few students loitered under the elms by moonlight, quietly talking. Then they gathered at the Fence and sang "The S'wanee River."

Songs: { "Old Cabin Home."
"Son of a Gambolier." }

IX. A College Room, October 21, 1901

PROLOGUE

A journey far we've made into the past;—
Now to the present we return at last.

How once our fathers lived at Yale we 've shown;—
Now see our life—the life we all have known,—
A life of strength and hope, untouched by care,
Where songs and laughter ring out through the air.
No castle towering proudly to the sky,
No princely palaces, can ever vie
With these Yale homes, so friendly, free from gloom,—
The brightest spot on earth—a college room.

A student was trying to study while his roommate played on a piano. Others sauntered in, and invitations were delivered orally from the window to still more. Typical visitors of other sorts knocked on the door, such as bootblacks, old-clothes men, news-gatherers, etc. The group became engaged in noisy revelry, which grew more and more uproarious till suddenly quelled by the entrance of a proctor.

Songs: { "Amici." "The Pope."

X. The Yale College Chapel

PROLOGUE

For you we have done our best to-night,
  For you we succeed or fail;
Have we done ill, have we done aright,
  We have worked for the honor of Yale.

For she gives us strength, she gives us hope,
  She gives us a courage free;
And her call of cheer all the land shall hear,
  And the isles of the distant sea.

Her truth is fair as a jewel rare,
  Her light shall the stars surpass;
May fame and honor be ever her share,—
  Lux et Veritas!

The rising of the curtain disclosed the students in the pews in chapel, with their backs to the audience. The pulpit, at the back of the stage, faced down the middle aisle and to the front. In the pulpit stood Elihu Yale, while the students rose and sang the Doxology. At the close, he walked down the aisle, the students bowing to him from both sides, to the front of the stage.

As Governor Yale reached the footlights, the audience rose with one accord and joined in a second singing of the Doxology.

Song: "Bright College Years."

The ringing of bells, and a discharge of fireworks from the lot west of the Campus, marked the close of the performance.

MATER CORONATA

EDMUND CLARENCE STEDMAN, L.H.D., LL.D.

[Commemorative poem read in the Hyperion Theater, Wednesday morning, October 23.]

All things on Earth that are accounted great
Are dedicate to conflict at first breath;
Nature herself knows grandly to await
The masterful estate
Which from her secret germ Time conjureth.

The elements that buffet man decree
His lustihood prevailing to the end;
The free air foreordains him to be free;—
Their stern persistency
The ages to his resolute spirit lend.

So rose our Academe since that far day
When reverently the grave forefathers came,
In council by the shoal ancestral bay,
To speak the word,—to pray,—
To found the enduring shrine without a name.

Ye, at the witchery of whose golden wand
New cloisters rise to splendor in a night,—
Find here your model! Here the barriers stand
That were not made to hand,
That have the puissance Time confers aright.

Born with the exit of that iron age
When Nova Anglia to New-England grew,
Learning's new child put up a hermitage,
Whereof no godly mage
As from a mount the boundaries foreknew;

No oracle betokened the obscure
Grim years encountering which the elders bowed,
Yet knew not faintness nor discomfiture,
But set the buttress sure
That should upstay these tabernacles proud;

These fanes, that bred their patriot to vie
In steadfastness, erect of thought to live,
Or, when the country bade, undauntedly
Without lament to die
Save that he had but one young life to give.

Twice, thrice, and yet again, that sovereign call
Rang not in vain; nor from this ancient grove
Hath ceased to broaden, as the days befall,
The famed processional
Of the mind's workmen who to greatness move.

No feebling she that reared them, no forlorn
And wrinkled mother lingering in the gray;
Fadeless she smiles to see her shield upborne:
It is her morn, her morn!
The past, but twilight ushering in her day.

Strong mother! thou who from the doorways old,
Or housed anew in beauty renovate,
Hast spread thine heritage a hundredfold,—
Hast wrought us to thy mould
Whether the bread of ease or toil we ate;

Thou who hast made thy sons coequal all,
The least one of thy progeny a peer
Wearing for worth not birth his coronal,—
The watchmen on thy wall
Wax proud this sundawn of thy cyclic year!

The lustres of a new-won firmament,
Spanned from the height thine upmost turrets crown,
Relume the course whereon thy thoughts are bent,—
Whereto the words are sent
That bid thy children pass the lineage down.

Ere yet that rainbowed dome thou seest complete,
Mankind, be sure, shall Earth more nobly share;
No churl his measure shall unduly mete;
And where are set thy feet
Life shall be counted lordlier and more fair.

Science shall yield new spells for man to know,
And bid thee consecrate to mortal weal
All that her henchmen in thy gates bestow;
Nor lofty then, nor low,
Save to his race each ministrant is leal.

Thine be it still the undying antique speech,
The grove's high thought, the wing'd Hellenic lyre,
Unvexed of soul thy acolytes to teach,—
So shall they also reach
Their lamps, and light them at a quenchless fire;

And wield the trebly-welded English tongue,
Their vantage by inheritance divine,
Invincible the laurelled lists among
Wherein the bards have sung
Or sages deathless made the lettered line;

Till now, for that sure Pentecost to come,
The globe's four winds are winnowing apace
Fresh harvestings of speech, in one to sum
A world's curriculum
When East and West forgather face to face.

Thus first imbued, thy coming host the clues
To broad achievement shall descry the more;
What thou hast taught them shall in statecraft use
Greatly; nor can they choose
But follow where the omens blaze before!

Even as our Platonist's exultant soul
That westward course of empire visioned far,
Now round the sheen, to Asia and the Pole,
Time charts upon our scroll
The empearléd pathways of an orient star.

There the swart Malay's juster league begun
Takes from our hands the tables of the law;
The mild Hawaiian raises to the sun
The folds himself had won
Ere the Antilles their deliverance saw.

Time's drama speeds: albeit, alas! its chief
Protagonist, augmenter of the State,
Fell as the Prompter turned that unread leaf,—
And O, what tragic grief
Just when consummate towered the action great!

To strong brave hands the rule, the large intent,
Have passed. Nor tears alone that some far plan
Required the master's life-blood interblent—
To point his monument
And leave once more the likeness of a man.

But we, Yale's living multitude rebrought
From farthest outposts of the pine and palm,—
We know her battlements of iron wrought,
Her captains fearing naught,
Her voice of welcome rising like a psalm.

We know the still indissoluble chain
Wherewith the sons are to the Mother bound;
Nor unto any shall she call in vain
Who in her heart have lain
And trod the memoried precinct of her ground.

God dower her endowering her brood
With knowledge, beauty, valor, from her breast,—
Ingathering from the peopled town, the wood,
The island solitude,
The land's most loyal and its manfullest!

God keep her! Yea, that Soul her soul endue,—
That Spirit of the interstellar void,
That mightier Presence than the fathers knew,—
The source of light wherethrough
Heaven's planets shine in joy and strength deployed.

That Power,—even that which doth impart a share
And semblance of divinity to our kind,—
Hold thee, dear Mother, here and everywhere,—
Thee and thy sons,—in care,
Through centuries yet still loftier use to find!

YALE'S RELATION TO PUBLIC SERVICE

THE HONORABLE DAVID JOSIAH BREWER, LL.D.

[Commemorative oration delivered in the Hyperion Theater, Wednesday morning, October 23.]

MR. PRESIDENT, Brethren, and Friends of Yale: A Bicentennial—the hour when two hundred years that have been, clasp hands with unnumbered years that are to be; when history stands face to face with prophecy. At such an hour the earnest soul calls for no mere boasting tale of things achieved; no fancy picture in light or shade of glory or doom yet to be. The loyal sons of Yale behold with loving pride their Alma Mater erect in queenly glory. We see all that the eye can reach, and with swelling heart contrast to-day with two hundred years ago. Her library, then forty volumes, now over 350,000; her instructors, then a rector and one or two tutors, now a president and over 270 professors and teachers; her students, then a handful, now over 2500. Of buildings and grounds she then had none, now her magnificent structures cover block after block in this City of the Elms. Then a small college, now a

great university. Then she was little more than a name, now a stupendous fact. Then with little touch or influence upon the community, now a mighty power in the world. The mustard seed has become a great tree.

But as we gaze we recall the words of the Apostle, "the things which are seen are temporal, but the things which are not seen are eternal." How true, how solemn, how inspiring these words! The crust of the earth is but one mighty sepulcher, in which are buried the broken and crumbling fragments of that which man has put into visible forms. But the enduring is found in those invisible things of the soul which have entered into the life of the race and lifted it from the level of the brute toward the heights of civilization. The two tables of stone upon which the Almighty chiseled the Commandments are broken and gone, but the Decalogue still lives and rules the world with undiminished force. The cross on which the great sacrifice was made is seen no more, but the infinite love which prompted and was expressed in that sacrifice is ever the shining light which illumines the upward path of the race. The ink with which the Declaration of Independence was written is fast vanishing from sight, but its glorious assertion of equal rights will to the end of time inspire the heroic soul. And so of all things. The earth may be dumb, the stars may be silent, but the spirit will fill the vaults of space with songs eternal.

We are not indifferent to the visible things. We rejoice in the richness and splendor of the garments of our stately mother, but these are the visible and temporal.

Let us go behind the veil and search the unseen for that which is immortal and which gives promise of immortality to Yale.

In the general thought of education all colleges and universities are alike. As human faces have general features in common, so have educational institutions, and yet there is always something which individualizes each. "One star differeth from another star in glory." If Yale has had a generous curriculum, so have other institutions. If she has had learned and distinguished instructors, so have they. If she has had graduates who have done grand work in life, so have they.

I turn from those forces and facts in which Yale's life has been common with the lives of other educational institutions to some matters of difference — things which individualize her.

Note the declared purpose with which she began life, and the spirit in which that purpose has been carried into effect. That purpose was, as expressed in her charter, now two hundred years old, to fit young men "for public employment both in church and civil state."

Wisely did the ten Congregational ministers lay the foundations of Yale. They searched the horizon, and planned for immortality. With clear eye they saw that the two great institutions by which society is moved and humanity lifted up are the Church and the State, and they purposed that the new College should train for service in them. They believed in the Bible. They read in it the words of the Master, "The Son of man came not to be ministered unto, but to minister." They

saw dimly what we more clearly see, that the true vision of the Almighty is not that of an omnipotent ruler, but of an infinite servant. They would work with him. They meant that Yale should be Christlike, and so they wrote into the beginning of her life this Christlike thought of public service.

She was the first educational institution in the world to make the fitting for public service the expressed and dominant purpose of her educational work. In this country the two earlier colleges were Harvard, in Massachusetts, and William and Mary, in Virginia. In neither of their charters is there any recognition of public service as the purpose of their lives or training. Even if similar language be found in the charters of educational institutions across the waters prior to that time, it must be remembered that public service there meant service of the monarch. So it may fairly be claimed that Yale was the first educational institution in the world to make training for service of the public the supreme object of her life and work.

What a noble, inspiring purpose! True service of the public is not mere office-seeking or office-holding, for either of them may go with the poorest kind of service and with constant thought of private gain or personal ambition. It is a striving to promote the interests of the great body of the people; a seeking of the general welfare; an effort to make the lives of all sweeter, purer, nobler; it is service of the public and for the public.

All true education is a blessing. It is an honor to

any institution to be able to say, I have educated this distinguished scientist, this wise philosopher, this learned historian, this great professor; but it is a far higher honor for an institution in these United States of America to be able to say, I have trained my graduates to good citizenship.

That was the expressed purpose of Yale's life, and as a dominant purpose always molds and controls one's activities, it is not strange that her sons should be conspicuous for their devotion to the public welfare. This is said in no disparagement to other colleges and universities; for it is a fact redounding to the honor of all that the educated men of America have furnished most shining examples of pure, unselfish devotion to the public interests. Every such institution can point to conspicuous examples among her sons—many conspicuous in the present day (thank God, there have always been in this country college men ready to recognize a true Washington, whether his first name were George or Booker), but I do make bold to say that the lives of the great body of her graduates bear witness to Yale's constant loyalty to her expressed purpose.

Would that I could stop to speak of all that her sons have done in furtherance of public interest and for the general welfare. Her roll of graduates—what a roll of honor! It were a delightful task to name them and tell the story of their achievements; but to name a few and omit others would be invidious, and to speak of all who deserve mention would trespass too much on your time. The roll-call must be omitted. But this may

truly be said, that in every department of life in which faithful service has been rendered, some son of Yale has written his name near the summit. "My only regret is that I have but one life to give for my country" came from the dying lips of one. During the great Civil War more than seven hundred of her children (a greater number than the entire body of her undergraduates the year preceding its commencement) dared all its horrors and dangers in obedience to their convictions of public duty, and over one hundred of them poured their life-blood on the battle-field. Who shall say that the purpose of training for public service has not inspired and glorified the life of our Alma Mater!

Senator Ingalls said of Opportunity—

> I knock unbidden once at every gate!
> If sleeping, wake: if feasting, rise before
> I turn away. It is the hour of fate.

The founders of Yale heard the knocking and opened wide her doors to the great opportunity. Seventeen hundred and one, and one of the thirteen colonies which afterward formed the United States of America, and one whose first governments were formed by the colonists themselves without the aid of royal charter or royal governor, were auspicious and opportune time and place for the establishment of a college with such a purpose. The overshadowing political fact of the last four centuries is the evolution of the problem of government of, by, and for the people. To him who believes that the world's life is not a mere succession of acci-

dents, but a movement of forces along the lines of an infinite purpose, it is not strange that many things were cotemporaneous with and helpful to the solution of this problem. It was a day of great mental and moral upheaval, unrest, and activity. The invention of printing; the unchaining of the Bible; the spirit of chivalry, outgrowth of the Crusades and feudal life; the birth of international law, founded on moral obligations; the opening of a new continent to the civilized world—all these gathered about and tended to the successful working of the great political problem. On the virgin soil of this new continent the most vigorous spirits of the most virile races sought homes far from the overshadowing influences of monarchical systems; and here began, at first in a feeble way but with constantly gathering strength, the inauguration into the life of the world of the thought that every man is free and every man a ruler. It was at such a time, on such a continent, and during the evolution of this great problem that Yale came into being and has lived her life. What a magnificent opportunity! How great the need of such an institution! Popular government was not fashioned in an hour or born in a day. Its relations to society and social order were not established by a single act, or accomplished by colonial charters, the Declaration of Independence, or the Federal Constitution. Slowly the structure of popular government was to rise—did rise—and skilful must be its architects; patient and faithful its toilers. And to the work of educating its architects and training its toilers Yale devoted her life. Ignorance

would have wrecked the movement; ambition and selfishness would have stayed its growth. In fullest sympathy with the thought which underlies the problem, Yale strove to give her students the best of education, and to fill them with the spirit of public service. Is it strange that her sons have ever been faithful workers on the great structure! Is it strange that the common people heard her gladly, and sent their sons to receive her training! Is it strange that her instructors, on meager salaries and growing divinely rich in the blessed self-denials of poverty, continued from year to year their faithful work! Is it strange that in her undergraduate life she has been the most national and the most democratic of educational institutions, and that by her students has always been recognized the truth:

> King must be of men the manliest, else we will not crown him so!

To-day the great temple of popular government in this Republic rises before the world the most magnificent structure on the political horizon. Her foundations rest on rocks more solid than New England granite; her architecture filled with a beauty richer than can be found in all the luxuriant growth of southern foliage and flower, and gilded with a shining splendor surpassing aught ever seen in California's golden sands; and in and upon all that lofty structure, from lowest wall to highest spire, Yale has written these immortal words: "I train for public service."

Another significant feature of Yale's life is her relation to religion. Public employment in church was one

of the avowed purposes of her creation. The first rule prescribed by the founders, at their first session after the granting of the charter, directed the rector to "instruct and ground them [the students] well in theoretical divinity." The first formal professorship in the institution, created nearly three quarters of a century before the establishment of a separate theological department, was a professorship of divinity. During the first hundred years forty per cent. of her graduates entered the ministry.

The founders were Congregational ministers, robust in theology, as became a minister in those days. While they only dimly saw and faintly felt the higher truth, love the fulfilling of the law, they believed in righteousness and judgment: they knew the line and plummet. Committing the control of the new College to their own denomination, they wisely bound it to no creed, fastened it to no dogma. Doubtless, as Judge Baldwin said, "The religious liberty for which the Puritans crossed the sea was simply liberty to make their form of religion the law of a new community." Yet Yale was always broadly catholic. In the volume issued by President Clap, in 1765, concerning the history of the College and its rules of life, he says: "Persons of all denominations of Christians are allowed the advantage of an education here, and no inquiry has been made, at their admission or afterwards, about their particular sentiments in religion." From the very beginning Yale has stood with an open door toward all true religion. Early she transferred the urim and thummim on the breastplate of Aaron into

the motto of her life, *Lux et veritas*, and ever has she walked, guided by that motto in her training of the young for public employment in church and civil state. She anticipated Goethe's dying call for "mehr Licht"; Cardinal Newman's "Lead, kindly Light; . . . Lead thou me on"; and ever has she, ignoring its sneer, sought the answer to Pilate's immortal question, "What is Truth?"

So much for the past; that at least, as Webster said, is secure. And now for the present and future. It is the law of life, at least of that which appears in material forms, that there is growth, maturity, then decay and death. We have seen that Yale has grown. She stands to-day a marvelous institution. Is this only the ripening, to be followed by decay and death? Has she, like the great multitude of human institutions, outlived her usefulness, with nothing before her but the sad processes downward to dissolution and death?

I turn again to her relations to the great work of fitting for public service, and find an answer in the need of such work for the preservation and perpetuation of popular government and her fidelity to her declared purpose in respect thereto. The conditions of life, social and political, are not as they were. We stand in a wondrous hour. It is the time of marvelous achievements; the day of magnitudes and magnificences. The great army of civilization is marching from victory to victory. Yet now, as in the days of Patrick Henry, amid the shouts of joy and triumph are notes of discord, the cry of the modern John Hooks, hoarsely bawling, "Beef! beef! beef!"

The structure of popular government in this Republic towers above the horizon of the world great and strong, and yet the question of its permanence is not settled. Its possibilities of good are greater than ever before; yet it lives under new conditions and faces new dangers.

New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of truth.

Consider these things which are rapidly changing all conditions of life, especially those in this country: From the beginning of time till within the last century there was no substantial improvement in the means of travel or communication. The only motive power was the wind or animal strength. And during all these unnumbered centuries the camel and horse grew no swifter, the ox no stronger. The caravan moved with the same slow pace at the beginning of the nineteenth century as when Abraham went out from his father's house to become the founder of a new race. The wind now blows no more strongly or swiftly than when Paul's vessel was driven about the Mediterranean by the tempestuous Euroclydon. The post-office and telegraph were things unknown. But with the introduction of steam and electricity, transportation, travel, and communication have wonderfully changed. Time and distance are almost annihilated, and each year is adding speed, capacity, and comfort. We talk around the globe in a minute; every morning the events of the world are spread before us in the daily press. The post-office takes the letter from our doors and speedily delivers it anywhere in the land. We

travel around the world in a month. Vessels larger than the ark in which Noah floated all the undestroyed animal life of the world, and carrying in their immense capacity a multitude greater than that which fought for liberty at Bunker Hill, cross the Atlantic in less time than it took John Adams to go from Boston to Philadelphia to sign the Declaration of Independence. The most distant islands of the sea are brought near to our shores. The divergence, isolation, and animosity of races and people, typified by the story of the dispersion at the Tower of Babel, are yielding to the unifying influences of steam and electricity. The steam-engine and the telegraph are laying the foundations of a new tower, which shall pierce the blue heavens, within whose temple walls a united humanity shall worship the Infinite Ruler. The forces of life are centripetal and not centrifugal. Union and unity are the potent words. Neighbor has become a recognized term in the vocabulary of nations. Our recent war with Spain for the deliverance of Cuba, with its resulting acquisition of Porto Rico and the Philippines, was but one act in the great drama, whose far distant prelude was ignorance, oppression, and hate, and whose final song shall be the angel anthem first heard by Judea's shepherds on Bethlehem's plains, and yet to rise from every human lip, earth's glad reply to heaven's prophetic message.

Add to this the other recent products of inventive skill, the many and wondrous machines for relieving the hand, and by which all work is done with unexampled exactness and rapidity, as well as on a scale of con-

stantly increasing magnitude. Add also the wonderful increase in our population, the thronging multitudes coming out of every people and race on the face of the earth, with different habits of thought, different notions of government, and different degrees of intelligence, and we have some of the elements which are changing the conditions of the great problem of popular government.

These various causes are operating in our midst to produce wealth, consolidation, centralization. The rapidity and multitude of mercantile transactions is seen in colossal fortunes; in gigantic undertakings; in enormous financial consolidations and corresponding organizations of labor. Local self-control is giving way before the pressure for centralized power. The town meeting is supplanted by the State legislature, while the latter in its turn is yielding to the expanding power of Congress. Political parties are largely under the management of bosses, and the whole great forces of industry, business, and politics seem passing under the dominance of single central control.

Is this centralizing tendency antagonistic or helpful to the Republic? Is it consistent with popular government? Apparently it is antagonistic; against the Republican thought of equality of right: each man a ruler and equally sharing the responsibilities and powers of government. Forms may not be changed. Power seldom cares about forms; it seeks the substance of control. Many and insidious are the temptations which attend the efforts of power to centralize and establish itself: wealth and its offer of luxuries; sweetness of

office-holding; popular applause, even though manufactured and purchased. He who stands in the center has these and a thousand other strings reaching to every side of the surrounding circle.

We hear to-day many a financial and industrial leader asserting that there is no need of a college training except for the few who wish to follow a merely professional life; that the time occupied in such training is lost to him who seeks to take part in the great industries of the day; that more wisely would it be spent in learning all the machinery and mysteries of organization and business. These assertions have a deeper significance than is ordinarily credited to them. They are the outcry of power against equality; the challenge of the forces which seek to polish the material to those which aim at the elevation of the intellectual and spiritual.

If the end of life be the mere perfection of the organization, the mere building up of colossal machines for doing work and making money, then it may be that the young man should commence as soon as possible to learn all the details of organization, all the workings of the machine. But surely the purpose of life is broader, and includes the relations of the individual as well as of the organization and the machine to the larger public and to popular government.

You cannot stay this movement toward consolidation and centralization. It is a natural evolution. The commercial spirit is taking advantage of the wonderful facilities given by steam and electricity. Injunction against strikers will not stop it; legislation against trusts

will not. Attempting to stay the movement of its chariot wheels by injunction or statute is lunacy, compared with which Dame Partington's effort to stop the Atlantic with a mop was supreme wisdom. Appeal must be taken to the great court of public opinion, whose decrees are irresistible. In that court every man is counsel and every man is judge. That court may not stay the movement, but will control it. It can make the movement, with all the wonderful things attending it, subserve the higher thought of ennobling the individual. Who shall lead and guide in that court? Not the demagogue, appealing for selfish purposes to ignorance and prejudice. In the opening hours of the French Revolution, Mirabeau roused the rabble in Paris, and the roused rabble whirled social order into chaos, provoking Madame Roland's dying words, "Oh, Liberty, what crimes are done in thy name!" We want no Mirabeau here. We turn to the educated lover of his country, the one who believes in her institutions, who would not destroy but keep pure, and is filled evermore with the thought that true service of the public is the greatest glory of man. We look to him in that court for the preservation of the liberty of the individual against the threatened dominance of wealth and organization; to reinvigorate the so-called glittering generalities of the Declaration of Independence; and to fill the land with such a spirit of independence and liberty as shall give new emphasis to the grand old song, "America, the Land of the Free." We look to him in that court to exterminate the assassin and to put an end to anarchism, so that nevermore

in the history of this Republic shall the sad story be told that during forty years, out of seven men elected to its highest office three perished by the hand of the assassin.

Here then is my answer to the leader of the organization. The organization may need only one trained in its workings—an always reliable cog in the machine; but the Republic needs something larger, stronger, grander—something more than a cog. It needs the educated man, and that educated man to whom organizations and individuals are simply instruments to subserve the higher interests and glory of the Republic. So it is that in these days of tremendous material activities there is as never before the need for educational institutions filled with the spirit of devotion to the public service. America needs Yale.

Will Yale prove equal to the emergency? She herself has grown. Organization has a foothold in her life. The struggling little College with a single curriculum has broadened into a great university, with various departments and a multitude of courses of study. Hundreds of instructors and thousands of students gather here. She dwells in princely habitations. Her educational appliances and facilities are wonderful. Are all these things which wealth has gathered about her but the decoration of the mausoleum, or are they the appliances and facilities for a larger work of training and service? Watchful and loving eyes are upon her. Will the dying words of her martyr son, Hale, become simply a motto written on a pictured panel, a fossil curi-

osity in her museum, or remain the inspiring thought of all her instructors and students? If the one, the funeral ode may as well be written. If the other, then all the magnificences of her present equipment will be but the tools of greater usefulness and the habiliments of an ever advancing glory. Will that thought of public service vanish from her halls? From out the silence of God's acre I hear her sainted founders reply, God forbid! From the great army of instructors and graduates now numbered with the silent majority comes the earnest answer, Never; while from the lips of ten thousand living instructors and graduates rolls thunderingly the solemn oath of President Jackson, "By the Eternal," never!

Yale's attitude toward religion has not, will not, change. True it is that the percentage of her graduates entering the ministry is greatly diminished, but the larger range of human activities fully accounts for this. True it is that the severe doctrines of early creeds are vanishing from her life, as they are from the thought of the world. But religion in its truest sense, as seen in deeds rather than words, as shown by life rather than creed, is still regnant. Some of the outward forms of worship have disappeared, but the numberless religious activities which now engage the undergraduate life attest that the thought with which Yale began, of service to others in church and in state, is still dominant. And this thought will continue. We cannot forecast the deeper insight which the unfolding years may bring of divine things, but this we do believe, that evermore walking in the light, and evermore seek-

ing the truth, the great body of instructors and students in Yale will move on in sweet accord with the thought of the Master, incorporated into the charter of Yale, "I came not to be ministered unto, but to minister."

Brethren of Yale, brief, inadequate have been my words. I have, however, this consolation. Words are needless to bear Yale's message to you, or to tie your hearts to her. Blessed memories waken at the mention of her name. She was our guide and counselor. She filled our ambitious souls with high ideals. Her finger was always pointed upward. We are thankful for all she has been to us. We glory in all she has done for our country and humanity. Without fear we see the gateways of the future open before her, for loving faith beholds only brighter and ascending steps up and along which she will move to the heights eternal.

Pouring the oil of gladness on her loyal children, inspiring them with the highest ideals of public service, she will walk in the wisdom of light, the freedom and courage of truth, while till the end of time her sons shall be princes in the ever expanding realm of triumphant democracy—priests in the ever rising temple of God upon earth.

THE HONORARY DEGREES

[Conferred in the Hyperion Theater, Wednesday morning, October 23.]

THE candidates were presented by George Jarvis Brush, LL.D.; Bernadotte Perrin, Ph.D., LL.D.; the Reverend George Barker Stevens, Ph.D., D.D.; and Theodore Salisbury Woolsey, M.A., of the faculty of the University. The candidates, who were among those seated on the stage, rose as they were presented, and stood before the President of the University while he conferred the degrees. They were thereupon invested with academic hoods by the marshals, and ushered back to their seats. The candidates were presented, and the degrees conferred, in the following words:

PROFESSOR BRUSH

Mr. President, I have the honor to present to you for the degree of Doctor of Laws John Harvard Biles, Professor of Naval Architecture in Glasgow University; also John Shaw Billings, Director of the New York

Public Library; also Charles William Dabney, President of the University of Tennessee; also David White Finlay, Professor of the Practice of Medicine in Aberdeen University; also Hollis Burke Frissell, Principal of Hampton Institute; also Jacques Hadamard, Adjunct Professor in the Faculty of Science at the University of Paris; also Samuel Pierpont Langley, Secretary of the Smithsonian Institution.

PRESIDENT HADLEY

JOHN HARVARD BILES — In recognition of your services in the development of the theory of naval construction, which have knit two continents closer together, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JOHN SHAW BILLINGS — In recognition of that power which has not only contributed to medical progress, but made the results of that progress accessible as they never were before, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

CHARLES WILLIAM DABNEY — As an honored representative of university education in the South, which you are instrumental in raising to a constantly higher plane, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

David White Finlay—In recognition alike of the University which you represent, and of your own eminent medical achievements, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Hollis Burke Frissell—In recognition of your efforts and services in the solution of one of our greatest national problems, and the performance of one of our profoundest national duties,—the education of the Indian and the Negro,—we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Jacques Hadamard—As a worthy representative of what is perhaps the oldest of universities, and of what is certainly the oldest of sciences, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Samuel Pierpont Langley—In recognition of your contributions to modern science as an investigator, as an organizer, and as an inventor, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

PROFESSOR BRUSH

Mr. President, I have the honor to present to you for the degree of Doctor of Laws Albert Abraham Michel-

son, Professor of Physics in the University of Chicago; also William Osler, Professor of Medicine in Johns Hopkins Medical School; also Henry Smith Pritchett, President of the Massachusetts Institute of Technology; also Ira Remsen, President of Johns Hopkins University; also Ogden Nicholas Rood, Professor of Physics in Columbia University; also Wilhelm Waldeyer, Professor of Anatomy in the University of Berlin.

PRESIDENT HADLEY

ALBERT ABRAHAM MICHELSON—In recognition of the value of those investigations which have done so much to shape the present theory of physics, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

WILLIAM OSLER—On you, as a man of high ideals and achievements who has known how to evoke high ideals and stimulate high achievements in others, we confer the degree of Doctor of Laws and admit you to all its rights and privileges.

HENRY SMITH PRITCHETT—Called from serving the nation in one capacity in order to serve it yet more profoundly in another, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Ira Remsen—Long eminent in science, and doubly deserving of our homage in the high position which you have recently been called to fill, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Ogden Nicholas Rood—A pioneer in American science, who by right should long ago have been a Yale man, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Wilhelm Waldeyer—A most honored member and representative of a university which is at least the peer of any in the world, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

PROFESSOR PERRIN

Mr. President, I have the honor to present to you for the degree of Doctor of Laws Franklin Carter, for many years President of Williams College; also Horace Howard Furness, editor of the Variorum Shakspere; also Basil Lanneau Gildersleeve, Professor of Greek in Johns Hopkins University; also William Watson Goodwin, for many years Eliot Professor of Greek Literature in Harvard University; also Caspar René Gregory, Professor of New Testament Exegesis in the University of Leipsic; also William Rainey Harper, President of the University of Chicago; also Charles Custis Harrison, Provost of the

University of Pennsylvania; also John Hay, Secretary of State.

PRESIDENT HADLEY

FRANKLIN CARTER—In recognition of your services here, and yet wider services in your later career as president of another institution of learning, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

HORACE HOWARD FURNESS—In recognition of those elucidations of Shakspere wherein you have compassed the impossible task of gilding refined gold, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

BASIL LANNEAU GILDERSLEEVE—Distinguished for those trenchant investigations, presented in equally trenchant English, which have made American philology what it is, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

WILLIAM WATSON GOODWIN—In recognition of those discoveries which have changed Greek syntax from a series of arbitrary rules into a veritable science of human thought, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

CASPAR RENÉ GREGORY—On you, as one of the few American scholars who have made their names yet more

famous in the Old World than in the New, we confer the degree of Doctor of Laws and admit you to all its rights and privileges.

William Rainey Harper—In recognition of those qualities which have made you, this week and always, so fitting a representative of the higher education of the West, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Charles Custis Harrison—In recognition of that unequaled organizing power which has in a few years raised the University of Pennsylvania to a position of influence beyond the hopes of its most enthusiastic friends, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

John Hay—Whose great achievements in letters have been thrown into the shade by yet greater achievements in statesmanship, a trusted leader of the American people, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

PROFESSOR PERRIN

Mr. President, I have the honor to present to you for the degree of Doctor of Laws John Ireland, Archbishop of St. Paul; also John La Farge, President of the Society of American Artists; also Charles Eliot Nor-

ton, Professor of the History of Art, Emeritus, in Harvard University; also Francis Landey Patton, President of Princeton University; also Henry Codman Potter, Bishop of New York; also James Ford Rhodes, author of a history of the United States; also Knut Henning Gezelius von Schéele, Bishop of Gotland and member of the Swedish Parliament; also Benjamin Ide Wheeler, President of the University of California.

PRESIDENT HADLEY

JOHN IRELAND—In recognition of that disinterested intellectual vision, and that understanding of the possibilities of civil liberty, which reflect the spirit of a Hildebrand, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JOHN LA FARGE—Whose artistic achievements are virtually coextensive with the domain of American art, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

CHARLES ELIOT NORTON—Worthy representative of all that is best in American culture, past and present, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

FRANCIS LANDEY PATTON—Eminent as preacher, more eminent as theologian, and most eminent as edu-

cational leader, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Henry Codman Potter — In recognition of that vigor of administration and unremitting service of public morals which have made the Church a power in the State, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

James Ford Rhodes — In recognition of that accuracy, force, and impartial pursuit of truth which have enabled you to deal successfully with a most difficult period of American history, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Knut Henning Gezelius von Schéele — In recognition alike of your own eminence as a leader, civil and spiritual, and of the country and the king whose representative you are, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

Benjamin Ide Wheeler — In recognition of that skill with which you are conducting the affairs of the university which is a child of Yale on the Pacific coast, and which has in your hands a boundless future of usefulness before it, we confer upon you the degree of

Doctor of Laws and admit you to all its rights and privileges.

PROFESSOR STEVENS

Mr. President, I have the honor to present to you for the degree of Doctor of Letters Thomas Bailey Aldrich, for many years editor of "The Atlantic Monthly"; also George Washington Cable, author of "Old Creole Days" and other Southern stories; also Samuel Langhorne Clemens, author of "Innocents Abroad" and other stories; also Richard Watson Gilder, editor of "The Century Magazine"; also William Dean Howells, for many years editor of "The Atlantic Monthly," author of "The Rise of Silas Lapham" and other works; also Brander Matthews, Professor of Literature in Columbia University; also Thomas Nelson Page, author of "Red Rock" and other Southern stories; also Woodrow Wilson, Professor of Jurisprudence and Politics in Princeton University.

PRESIDENT HADLEY

THOMAS BAILEY ALDRICH—Alike for what you have yourself expressed, and for what you have evoked in others, we confer upon you the degree of Doctor of Letters and admit you to all its rights and privileges.

GEORGE WASHINGTON CABLE — For your distinguished success in depicting and judging a civilization which is fast becoming extinct, we confer upon you the

degree of Doctor of Letters and admit you to all its rights and privileges.

Samuel Langhorne Clemens—For whom the universal acclaim which has just now been heard renders any assignment of reasons a work of supererogation, we confer upon you the degree of Doctor of Letters and admit you to all its rights and privileges.

Richard Watson Gilder—In recognition not only of your success as a writer, but of your work as editor of a magazine of which all America is proud, we confer upon you the degree of Doctor of Letters and admit you to all its rights and privileges.

William Dean Howells—Whose studies of American life combine literary power with the insight of the psychologist and the fidelity of the historian, we confer upon you the degree of Doctor of Letters and admit you to all its rights and privileges.

Brander Matthews—On you, who have crowned success as a writer with equal success as an instructor, we confer the degree of Doctor of Letters and admit you to all its rights and privileges.

Thomas Nelson Page—By whose magic power bitter memories of Civil War are transmuted to harbingers of eternal peace, we confer upon you the degree of

Doctor of Letters and admit you to all its rights and privileges.

WOODROW WILSON—On you, who, like Blackstone, have made the studies of the jurist the pleasure of the gentleman, and have clothed political investigations in the form of true literature, we confer the degree of Doctor of Letters and admit you to all its rights and privileges.

PROFESSOR STEVENS

Mr. President, I have the honor to present to you for the degree of Doctor of Divinity Alexander Viets Griswold Allen, Professor of Church History in the Episcopal Theological School, Cambridge, Massachusetts; also Charles Cuthbert Hall, President of Union Theological Seminary; also George Harris, President of Amherst College; also John Massie, Vice-Principal of Mansfield College, Oxford; also Bradford Paul Raymond, President of Wesleyan University; also Stewart Dingwall Fordyce Salmond, Professor of Systematic Theology and Exegesis in the Free Church College, Aberdeen; also George Williamson Smith, President of Trinity College.

PRESIDENT HADLEY

ALEXANDER VIETS GRISWOLD ALLEN—In recognition alike of your work in earlier Church History and

your recent work in the equally important history of the Church to-day, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

Charles Cuthbert Hall—In recognition of your unrivaled understanding of the needs of modern theological education, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

George Harris—In whom each step of promotion to a wider sphere of usefulness has brought to light wider powers and higher possibilities of success, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

John Massie—In token alike of our honor for you personally and our friendship for a college with which Yale has stood in especially close relations, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

Bradford Paul Raymond—As an earnest of hearty coöperation in the work of developing the Connecticut educational system, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

Stewart Dingwall Fordyce Salmond—In recognition of those qualities which have made you a dis-

tinguished theological leader in a country eminent for the number and quality of its theological leaders, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

George Williamson Smith—A worthy successor of a line of presidents in an institution whose heads have combined the qualities of the scholar with those of the gentleman, we confer upon you the degree of Doctor of Divinity and admit you to all its rights and privileges.

PROFESSOR WOOLSEY

Mr. President, I have the honor to present to you for the degree of Doctor of Laws James Burrill Angell, President of the University of Michigan; James Coolidge Carter, for many years President of the Bar Association of the City of New York; Joseph Hodges Choate, Ambassador of the United States at the Court of St. James's; Melville Weston Fuller, Chief Justice of the United States; Kazuo Hatoyama, Professor of Law in the University of Tokyo; Henry Lee Higginson, Fellow of Harvard University; William Peterson, Principal of McGill University.

PRESIDENT HADLEY

James Burrill Angell—Sharing with President Eliot—whom we cannot to-day include in our list of honorary degrees because he has for a generation borne

our doctorate—the primacy of American higher education, we confer upon you, as a primate, the degree of Doctor of Laws and admit you to all its rights and privileges.

JAMES COOLIDGE CARTER—Whom we may, without derogation to the many able advocates present, truthfully style at once the Nestor and the Chesterfield of the American bar, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JOSEPH HODGES CHOATE—Crowning success and usefulness as a lawyer with yet greater success and usefulness in diplomacy—by whom the American people is proud to be represented, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

MELVILLE WESTON FULLER—In recognition of that highest of all praises which is contained in the simple sentence that you are worthy of the position you occupy, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

KAZUO HATOYAMA—Head of the largest law school in the world, and charged with the application of legal truths, ancient and modern, to new conditions of development, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

HENRY LEE HIGGINSON—To whom we can give the highest praise of saying that you represent to Yale that exalted ideal, the ideal Harvard graduate, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

WILLIAM PETERSON—In recognition alike of your character as a representative of education in the Dominion of Canada, and of your own unrivaled scholarship, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

PROFESSOR WOOLSEY

Mr. President, I have the honor to present to you for the degree of Doctor of Laws Seth Low, for many years President of Columbia University; Fiòdor Fiòdorovitch Martens, Professor of International Law, Emeritus, in the University of St. Petersburg; John Bassett Moore, Hamilton Fish Professor of International Law in Columbia University; Richard Olney, formerly Secretary of State; Whitelaw Reid, editor of "The New York Tribune"; William Thomas Sampson, Rear-Admiral of the United States Navy; Jacob Gould Schurman, President of Cornell University; James Bradley Thayer, Professor of Law in Harvard University; James Williams, Fellow of Lincoln College, Oxford; Marquis Hiroboumi Ito, for many years Prime Minister of Japan.

PRESIDENT HADLEY

SETH LOW—Upon you, who perhaps exemplify better than any one else the lessons taught by the orator of the day, we confer the degree of Doctor of Laws and admit you to all its rights and privileges.

FĬÒDOR FĬÒDOROVITCH MARTENS—A representative of a distant university, and of that branch of study—international law—which does away with distance and brings all nations closer together, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JOHN BASSETT MOORE—In recognition of that knowledge which the recent history of our country has made so important, and which you have so discerningly used in the country's service, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

RICHARD OLNEY—To whose lot it fell, in the short time snatched from a successful professional career, to write your name large in the history of the country, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

WHITELAW REID—In recognition of the high ideals, both of literary form and of political duty, which you

have inculcated as a journalist and exemplified in your career as a diplomatist, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

WILLIAM THOMAS SAMPSON—Chosen representative of the American Navy, in which the American people has put its trust, and under whose leadership that trust has been worthily fulfilled, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JACOB GOULD SCHURMAN—In recognition of that rare combination of philosophic training and practical business ability which has conspicuously fitted you for your present high position, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JAMES BRADLEY THAYER—In recognition alike of your own eminence, and of your share in the honors of a law faculty which is the admiration of the world, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

JAMES WILLIAMS—In recognition of your character as representative of an ancient university from which we claim descent, and in whose glories we are proud

to participate, we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

MARQUIS HIROBOUMI ITO — First citizen of that country which, in the sisterhood of great powers, is next younger than our own, but whose civilization antedates ours by many centuries,— a power which we welcome as an ally in the work of carrying civilization over the world in the century which is just beginning,—we confer upon you the degree of Doctor of Laws and admit you to all its rights and privileges.

PRESIDENT HADLEY

One name yet remains. To THEODORE ROOSEVELT, while he was yet a private citizen, we offered the degree of Doctor of Laws, merited by his eminent achievements in letters, in history, and in public service. Since in his providence it has pleased God to raise him to the position of Chief Magistrate of the Nation, we now owe him a double homage as citizen and as President. He is a Harvard man by nurture; but in his democratic spirit, his breadth of national feeling, and his earnest pursuit of what is true and right, he possesses those qualities which represent the distinctive ideals of Yale and make us more than ever proud to enroll him among our Alumni.

To you, sir, at this crowning moment of our commemoration, we offer the degree of Doctor of Laws and admit you to all its rights and privileges.

THE PRESIDENT OF THE UNITED STATES

PRESIDENT HADLEY: I have never yet worked at a task worth doing, that I did not find myself working shoulder to shoulder with some son of Yale. I have never yet been in any struggle for righteousness or decency, that there were not men of Yale to aid me and give me strength and courage.

As we walked hither this morning we passed by a gateway raised in memory of a young Yale lad who was hurt to death beside me, when he and I and many others like us marched against the hammering guns that smote us from the heights; and with those memories quick in my mind, I thank you from my heart for the honor you do me, and I thank you doubly because you planned to do me that honor while I was yet a private citizen.

DEDICATION OF WOODBRIDGE HALL

[Exercises conducted in the Corporation Room,
Wednesday, October 23, 4 P.M.]

Prayer

THE REVEREND THEODORE THORNTON MUNGER, D.D.

O THOU who art from everlasting to everlasting; who changest not with the changing years, but art forever the same—of infinite power, and wisdom, and goodness; *our* God and the God of our fathers. We adore thee, we bless thee, we praise thee and rejoice in thee forever.

Especially in these days of glad commemoration do we lift our hearts to thee, and render thanks for the mercy and goodness with which thou hast led this University from its feeble beginnings up to the present hour of strength and prosperity.

Let thy Holy Spirit, we beseech thee, be upon us and within us, as we now dedicate to thee this building which our hands have made for thy use and service in this

abode of learning. May we redeem it in our thoughts from any sense of it as belonging to this world alone. We consecrate it unto thee as *holy* because of what shall be done here from day to day in things which, while they pertain to this world, belong, in highest degree, to the kingdom of God. Yea, even as the holy of holies would we dedicate it to thee, praying that it may ever be the special dwelling-place of righteousness and honor and wisdom and humanity, and all those graces and virtues that should direct the affairs of men in their relations one to another.

Especially do we pray that day by day thy spirit of truth and grace may be poured out upon thy servant, the President of the University, and upon his associates here as they administer their sacred trusts in their respective fields. And also, when the guardians of this ancient institution shall assemble here, may they be imbued with the spirit of a sound mind, with far-reaching wisdom—not forgetting the past nor unmindful of the future—and, above all, with that sense of dependence upon thee that shall lead them ever to seek for that wisdom which is from above, and is profitable to direct.

We remember before thee with grateful hearts those women—thy servants in manifold ways—whom thou didst inspire and move to erect this building for the uses of this University. Because we trust in thee, O God, we know that this benefaction of faith and love will not fail of its reward, and that the blessing of the divine favor will rest upon them and abide with them throughout their days. Thou didst also move their hearts to place

upon these walls the ancestral name of him who joined with others in laying the foundations of this College in the days we commemorate. As we thus receive it at their hands, we give thanks for the grace that flows from generation to generation—a righteous seed that fails not to yield the fruits of love and goodness.

And for those fellow-servants in the ministry of the Gospel, whose names gird these walls, for them also do we give thee thanks while we dedicate this house to their lasting honor and memory. In humility and faith and hope and sacrifice they laid the foundations upon which we have built. In like humility and faith do we consecrate this edifice to the fulfilment of their hope, praying that the University may in all the years to come be the abode of sound learning and true piety —so joined together that they shall fill the land with useful knowledge, and pure manners, and a right sense of duty and service toward God and man.

Thou who hast transplanted dost sustain and nourish even until the wilderness blossoms as the rose. Still sustain and lead us into ever broadening fields of service for the days that now are and those that shall come.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

And to thy name, O God, to thee—Father, Son, and Holy Spirit—we render praise and honor and thanksgiving, now and evermore, world without end. *Amen.*

Dedicatory Address

DONALD GRANT MITCHELL, LL.D.

AS an inheritor of some side flow of that Woodbridge blood which from more bounteous sources has planned and equipped this hall, I am asked by the officials in charge to give voice to the gratitude all Yale-lovers must feel toward those kindly and generous gentlewomen who are our honored guests to-day, and who have made possible this dedication.

They tell us the building is Georgian; but good architecture has no need of technical naming. Beauty and breadth and signs of lastingness carry their own enrolment; and so do light and openness. There is a pleasant smack of what is Colonial; and though there are fine Greek lines with Hellenic flavors, there is no hint about it of the mystic worship of any heathen Diana.

'T is richly fitting, too, that—in its memorial character—it should carry a chain of names, which the University is bound to honor, filleted along its frieze. Thus the names of a Chauncey, a Pierpont, a Buckingham, tie these marble walls by a sacred bond to that old City of the Dead lying northward; and will keep worthy memories leashed—as they should be—with that young City of the Living to which this administrative center shall give laws.

And so this beautiful building begins with teaching the large lesson that monumental memorials consecrated to every-day, high human uses are far better worth than all the glitter of churchyards, and all the pomp of funeral obsequies.

I mentioned Chauncey, son of the scholarly president of Harvard, bearing a name honorably known in pulpits, in courts, and on seaboard. Again, there was Pierpont, long associated with church life in New Haven, and with a friendly hiding of the Regicides, and still more glowingly with that winning daughter of his, who became the bride of Jonathan Edwards. President Pierson, too, who has posed for many a year, in his bronzed robe, upon his granite plinth in the campus, is of record on our frieze; and Buckingham of Saybrook, who gave name and currents of his sterling honesty and courage to our war governor of the sixties.

But I cannot stay for full mention. The officials have warned me that "preaching must be short"—an admirable beginning of regimen for an administration building of any sort!

Whether those old gentlemen I have named all foregathered at the traditional "Giving of the Books" in Branford, 't would be hard to say justly. Those were feverish years toward the closing of the seventeenth century. The flight of James II, the marches of the Dutch King William, the battle of the Boyne, were fresh in the Old World; and, in the New, French threats, border alarms, Indian war-whoops. Even in the days when the college scheme was in ripening ferment the

head of King Philip was still blanching in the salty air that swept over Plymouth cross-roads.

Deep blood-marks belonged to the opening of that eighteenth century, as to the opening of ours. Even while these walls were peacefully rising, came that swift bloody stab to the nation's pride and heart, which in these festal days we cannot forget — nor should we — nor fail to remember that no educational purpose can aim at worthier work than to plant deeply in the public conscience the conviction that no social or political wrongs can be permanently or justly righted by blood-letting, whether with the assassin's knife or the clatter of the guillotine or the glittering Maxims of war.

One name from our architectural frieze has been culled to dominate the building. This is WOODBRIDGE HALL: so named not with any claim that the bearer of the name was more helpful and earnest than others; but because those who have made this beneficent gift have chosen thus, with a worthy ancestral pride, and a reverence that is filial.

Timothy Woodbridge was the fourth son and eighth child of the Reverend John Woodbridge, earliest emigrant of the name, who came over in 1639; was first at Newbury, then in Andover, Massachusetts; married a daughter of Governor Thomas Dudley; went back to England in Cromwellian days; had a parish there, just west of Salisbury; knew the walks thereabout, in the shadow of the cathedral spire, and which had known, not a score of years before, the tread of the saintly poet, George Herbert. There Timothy Woodbridge was born;

but with the return of Charles II, England was too hot for Puritan blood, and the father returned with his family to Andover. In due time Timothy had his rearing at Harvard, where the two older brothers had been before him, and where an uncle, Benjamin, had been the first graduate of the college.

(This uncle, a man of distinguished scholarship, returned also to England, and lived and died in Wiltshire.)

In 1683 Timothy, now a reverend, came to minister to that parish in Hartford which had known the golden sermons of Hooker, and, a hundred and fifty years later, the ponderous utterances of Dr. Hawes.

Tall, stalwart, erect; keen of eye and of purpose; nestling swiftly into warm fellowships with the Hayneses, the Pitkins, and the Webbs of Connecticut; having an older brother (who had married a daughter of Governor Leete) long planted in Wethersfield; sharply alive to all interests of church and town; an accomplished scholar withal; trying his hand at verse, still to be found on the fore-page of the old Hartford edition of Mather's "Magnalia"; a friend and correspondent of Cotton Mather, who was near him at Harvard,—so was that Judge Sewall, who wrote the ever delightful "Pepysian" Colonial diary, and who comes to see the Hartford minister in his "noble house" over and over, with piquant praises of the children and of the Mrs. Woodbridges—the good minister having married thrice before he was sixty, and each time a widow: a man of great intrepidity as well as kindliness!

Honored, too, he was outside of parish lines: commissioned by the Assembly to prepare an address to King William on his accession, and later representing the Connecticut colony in grateful tribute to good Queen Anne.

Such a man would be naturally alive to all educational projects; and the college scheme took fast hold of him. But when, in 1712 or thereabout, the Collegiate School, which had made a little scattering show at Saybrook and New Haven and Stratford and Wethersfield, sought to get firm footing in a permanent home of its own, our friend Mr. Woodbridge, like the loyal Hartford man he was, made a brave and most persistent fight for his region.

Our always wakeful Hartford neighbors have shown from the beginning a keen relish for the good and the great things that lift above the moral horizon, and an equally strong relish for planting them on the near banks of the Connecticut. Is it strange that Hartford wanted Yale in its neighborhood, and carried the expression of that want into the liveliest figures of legislative rhetoric?

Dr. Trumbull, the sedate historian of Connecticut, with North Haven sympathies in him, says that the Hartforders and Mr. Woodbridge were "reprehensible" in their action. One wonders what adjective this quiet chronicler might have used if he had been brought into contact with our modern methods of conducting legislative and municipal deals!

But these family troubles cured themselves, as such

things will. There was, indeed, one last appeal to local prejudices when the rival commencement proceedings were held at Wethersfield in 1718,—just at the time when the normal celebration came off at New Haven,—with the elegant Governor Saltonstall, who had strong coastwise sympathies, in presence, and who had been called only ten years before from his pulpit to the governor's chair, and who eight years before this had married for his second wife the rich Miss Rosewell of Branford, and so brought the charming Lake Saltonstall and its picturesque shores under family control.

The next year—1719—the college fight ceased, and then came a judicious mending of the wounds. Among the curatives was a grant of five hundred pounds (or thereabouts) for a new State-house in Hartford: not the only time in which the establishment of a new State-house has been used as a prophylactic in the determination of obstinate State issues.

But the calm mind of our excellent Mr. Woodbridge carried no bitter memories; he had that noblest quality of a good fighter—honest recognition of defeat; and thereafter to his dying day was as loyal to Yale as to Hartford, sending his boys thither, marrying his daughter Ruth to a son of President Pierson, serving as trustee year after year, and on one occasion (1723) presiding at commencement and giving degrees in place of that ill-starred President Cutler, who had been misguided into ways of Episcopacy.

('T is fortunate for some of us, nestling now under Yale wings, that we did not live in those days of expurgation!)

LIBRARY OF THE UNIVERSITY

But our goodman ages fast after seventy. Cotton Mather reports of him a "shaky hand"; the "majestic presence," of which Timothy Edwards (father of Jonathan) speaks in his record, is a little bowed when the second quarter of the century had opened. Still, that noble house of his has such visitors as Judge Sewall and the Hayneses and Governor Saltonstall and the Wyllyses of Charter Oak memory. His son and nephew are now at Simsbury, fostering churches, bleeding the mountains of their ores, establishing plants for metal-working; a son is at Glastonbury with a great meeting-house; a daughter, Mary, has married William Pitkin (subsequently Governor of Connecticut); another nephew has planted a new church at Groton, on the eastern bank of the Thames; another has a great church in East Hartford; still another has brought a flock together in the meadows of West Springfield; while a son of this latter has established himself in Amity, on New Haven borders, and so wrought there, and so won there, that he has brought about the baptism of those neighboring hills with his own name of WOODBRIDGE.

And the many sons and daughters, with their sons and daughters, who have grown up in the valley towns of central Connecticut, have allied themselves, as young people will, with the Hayneses and Phelpses and Griswolds, and have spread up and down in those pleasant regions. In this varied company of those who are in direct line of descent from the great Hartford minister I note the shining name of Anson Green Phelps, who came to so large a recognition among the merchants and

the philanthropists of his day, and whose memory is kept everlastingly bright by the furnace fires he lighted, and which flame year by year from the tall chimneys of Ansonia.

The results of such industry and thrift and well-doing have been goldenly cumulative; and will it be indelicate if I express the surmise that the benefaction which we honor to-day may, by due laws of heredity, have had its incentive and sources in those springs of industry and wealth and high purpose which have enriched and populated and adorned the whole Naugatuck Valley?

And so this great belt of Woodbridge influences, which I have sketched in bald outline—cropping out in churches, in teeming villages, in mills that fire the October nights—this whole Woodbridge belt, I say, is to-day buckled by this jewel of a building about the loins of this stalwart University of Yale!

Long may it last, poised here midway between the groups of offices dedicated to science, and those others, southward, dedicated to letters and the humanities!

And whoso holds the reins in this comely administrative center should see to it that there is even working of these two great teams of progress: no nagging at one, while free rein is given to the other. Ah, what fine judgment belongs to driving well, whether on coaches, or in colleges, or in capitols!

There are oldish people astir—gone-by products of these mills of learning—who will watch anxiously lest harm be done to apostles of the old humanities. You may apotheosize the Faradays and Danas and the Edisons and Huxleys, and we will fling our caps in the

air. But we shall ask that you spare us our Plato, our Homer, our Vergil, our Dante, and perhaps our "chattering" Aristotle and scoffing Carlyle. Truth, however and wherever won, without nervous expression to spread and plant it, is helpless—a bird without wings! And there are beliefs tenderly cherished—and I call the spires of nineteen centuries to witness—which do not rest on the Lens or Scalpel.

I hope that the glow of a hundred other Octobers may mellow the tone of this marble hall, and that, within times we laggards may hope to reach, a broad esplanade, all unencumbered, and flanked with shading lindens (if the elms fail us), shall sweep away southward, and, by a rich, lofty, fretted portal cloven through the walls of Durfee, give rich and far perspective into the court of the great Academe beyond!

And I see in my mind's eye, springing from this lofty portal, a new Rialto, stiff with sinews of steel, rich with quaint emblems, spanning at one bound the surging tides of traffic that ebb and flow through Elm Street, binding the two great courts in one; and with winged figures in bronze upon the parapets, recording Yale's triumphs of the past, and heralding a thousand other triumphs to come!

At the conclusion of the address President Hadley expressed to Mr. Mitchell the thanks of the University, and said:

May the deliberations in these rooms reflect the public spirit and the faith in God which the fathers have handed down to us, the children.

THE FAREWELL RECEPTION

The concluding exercise of the celebration was the reception given in University Hall on Wednesday, October 23, at five o'clock, to all delegates, guests, graduates, and friends of Yale, by the President of the University and Mrs. Hadley. The President of the United States, although his participation in this exercise had not been publicly announced, was present, and President and Mrs. Hadley received with him.

SPECIAL BICENTENNIAL EXHIBITIONS

THE SCHOOL OF THE FINE ARTS

AT the exhibition of paintings in the South Gallery of the School of the Fine Arts the centers of interest were the hundred and ten works of John Trumbull and the collection of portraits by Professor Samuel F. B. Morse; but the scope of the exhibition included many other American artists, chiefly contemporaries of Trumbull and Morse, and was historical and national rather than personal. Among the other artists represented were Smybert, West, Copley, Jarvis, Allston, Stuart, Leslie, Cole, Inman, Sully, Harding, Durand, Weir, Leutze, Casilear, Kensett, Church, Gray, Page, Hunt, Gifford, Elliot, Fuller, McEntee, and Inness. Many of the most valuable of the works exhibited, such as Trumbull's "Sortie from Gibraltar" and Morse's portrait of the Honorable Stephen M. Mitchell, were lent for the purpose by private owners; but the greater number are the property of the School.

In addition to this special exhibition of American paintings, there were on exhibition the other collections of the School, including the Jarvis collection of Italian art, the collection of Belgian wood-carvings, and the Wells Williams collection of Chinese and Japanese porcelains.

THE PEABODY MUSEUM

In the Peabody Museum there were four special exhibits prepared for the Celebration: a dinosaurian reptile, a skeleton of an ancestor of the dog family, a model in papier-mâché of a dinoceras, and the Newton collection of meteorites.

The dinosaur, which had been mounted by more than a year of careful labor, is classified as a *claosaurus annectens* (Marsh), and is from the Laramie cretaceous of Converse County, Wyoming. The skeleton of the primitive dog, *dromocyon vorax*, is the only complete specimen in existence. The model of the *dinoceras mirabile* was based on material found in the Bridger tertiary of Wyoming and now stored in the Museum. The Newton collection of meteorites, exhibited at the Bicentennial Celebration for the first time, represented more than a hundred different falls in various parts of the country.

THE UNIVERSITY LIBRARY

The exhibition of documents, books, and views illustrating the early history of the College included a con-

siderable amount of material borrowed from private owners, but the greater part was the property of the University, brought together and arranged in cases for the occasion.

A few of the characteristic exhibits were: a letter of Gershom Bulkley, of Wethersfield, September 27, 1701, on the propriety of obtaining a charter; the original record of the vote to establish the College at Saybrook, November 11, 1701; a letter of the Reverend Thomas Buckingham, of Saybrook, December 15, 1701, describing the first meeting of the trustees at Saybrook; two diplomas granted at the first commencement, 1702; an autograph letter and a silver snuff-box of Governor Elihu Yale; the earliest known complete triennial catalogue, a broadside printed at New London in 1724; manuscript building accounts for Connecticut Hall (South Middle College), 1752; the manuscript of the Latin oration of Tutor Ezra Stiles at the semicentennial celebration, 1752; various manuscripts of Jonathan Edwards; a letter of General Washington acknowledging the degree of LL.D. conferred by Yale, 1781; and more than fifty text-books studied in the eighteenth century, either in college or in preparation for college.

THE HYPERION THEATER

A considerable part of the Morris Steinert collection of keyed and stringed musical instruments, recently given to the University, was exhibited in the foyer of

the Hyperion Theater. Lack of room prevented the exhibition of the entire collection, but there was enough to show the scope of the gift. Among the instruments exhibited were some of the most rare clavichords, spinets, harpsichords, and early "hammer-claviere."

PART III

LETTERS FROM SISTER UNIVERSITIES AND OTHER INSTITUTIONS OF LEARNING

UNIVERSITY OF ABERDEEN

To the President and Fellows of Yale University; Greeting:

In response to your courteous invitation, the Senatus of the University of Aberdeen appointed David W. Finlay, M.D., Professor of Practice of Medicine, to bear its hearty greetings and cordial congratulations on the auspicious occasion of celebrating the bicentennial of your illustrious University.

The name which it bears perpetuates the memory of the enlightened governor by whose exertions it was originated. It is a gratification to us who reside and labour in the northern part of Great Britain to recall that one of the most distinguished of British philosophers, Bishop Berkeley, was honourably associated with it in its early days. During the two centuries of its history, visits and services of scholars and divines have, in some measure, realized those interchanges of gifts which become members of the Fraternity of Letters.

We unite with you in gratitude for the divine favour which has been so largely bestowed on your University. The removal of its seat to New Haven, in 1716, inau-

gurated a career of remarkable and ever increasing usefulness. Presidents and professors, in continual succession, have adorned your chairs, and by their contributions in many fields of study have laid not the United States only, but the whole civilized world under debt to them. Your graduates and alumni have year by year diffused, often with added force and brilliance, the light which was kindled and fed in their Alma Mater. In the vigour of action which marks your institution we discern the promise and potency of a future which will augment the fame of the past.

The progress of your University synchronizes with the progress of your country. We rejoice that, with the wonderful development of the United States, there has thus been combined a growing appreciation of the manifold benefits of the culture, the scientific research, the intellectual and moral training which it is the object of a university to promote. In this we recognize the pledge of advancement in all that makes "a wise and understanding people." Your opportunity in the building up of noble manhood and womanhood is great, and we are assured that you will strenuously and faithfully use it.

We in Scotland and you in America are heirs to a splendid inheritance. The past serves us, opening its stores and bidding us realize the opulence of their contents. Our call is to make the generations to which we minister worthy of the dower which has been transmitted to them from the generations that have gone, and to fit them for the duties and responsibilities which press upon them. We who speak the same language

and have the same imperishable traditions are united together in a sacred brotherhood; and, in the spirit of this brotherhood, we offer you the expression of our warm desire for the prosperity of the University of Yale.

JOHN MARSHALL LANG, D.D.,
Principal and Vice-Chancellor.

ABERDEEN UNIVERSITY,
September, 1901.

INSTITUTE OF TECHNOLOGY AT AIX

AACHEN, im Oktober, 1901.

REKTOR und Senat der Königlichen Technischen Hochschule zu Aachen senden der Yale-Universität zu New Haven Connecticut zur Feier ihres 200-jährigen Bestehens ihre herzlichsten Glückwünsche.

Weite Entfernung trennt beide Anstalten von einander, aber einig wissen wir uns in dem ernsten der Pflege der Wissenschaft und ihrer Anwendung gewidmeten Streben.

Möge die Yale-Universität bis in ferne Jahrhunderte wachsen und gedeihen, möge sie die Wissenschaften durch Forschung und Lehre fördern und möge reicher Segen auf den Arbeiten aller ihrer Angehörigen ruhen!

Das walte Gott!

DR. BRÄULER.

(Seal.)

AMERICAN PHILOSOPHICAL SOCIETY

October 12, 1901.

The American Philosophical Society held at Philadelphia for Promoting Useful Knowledge, to Yale University in New Haven Sendeth Greeting:

INASMUCH as the great University, originally founded in Connecticut in 1701, purposes to celebrate in a fitting manner, during the month of October of the present year, the two hundredth anniversary of its foundation, and since the said University has extended to this Society a cordial invitation to be represented upon this important occasion:

Therefore the American Philosophical Society has the honor hereby to accredit Professor George F. Barker, M.D., Sc.D., LL.D., one of its Vice-Presidents, to represent it at these ceremonies of celebration, charging him to present to Yale University, to its Corporation, its Officers, and its Faculties, the cordial congratulations of the Society not alone upon the attainment of its Bicentennial Anniversary, but also and especially upon the splendid vigor with which this important milestone in its history has been reached. During these

two centuries Yale has most worthily held aloft the torch of knowledge, which, like a beacon, has called to its halls earnest seekers after truth from all over the world. The high standard of learning originally set up in Branford by Rector Pierson and his associates, and put into operation in the Collegiate School of Connecticut, first at Saybrook and subsequently in New Haven, and still further developed in Yale College by the liberality of Elihu Yale in 1713, reached its culmination in Yale University in 1887. During all these years its educational standard has been kept at the highest point attainable. And now, at this important period in its history, in consequence of a continuous growth more and more pronounced with each succeeding year, during the whole of which it has maintained its position among the first of the great teaching institutions of America, it still stands fully abreast of the times. Its development has always kept pace with the wonderful progress of the age; and the broad reputation which it has acquired and so carefully treasured has caused it to be universally respected as one of the chief educational centers of the nation.

It seems fitting, therefore, that the American Philosophical Society, a society founded in 1743 by the illustrious Franklin, with the coöperation of the leaders of scientific thought in the colonies, and the oldest of the scientific societies of America, should extend its greetings to Yale University upon this most auspicious occasion. Its past points unmistakably to a yet more brilliant future. The gathering of its alumni in ever

increasing numbers and its consequent growth in material prosperity as the years go on, the attainment of continually higher and higher ideals of instruction and scholarship by its enlarged and able Faculties, under the leadership of its present eminent President, and with the aid of the constantly growing intellectual power of its graduates,—all these things are sure to develop as obvious sequences of what has been and of what is.

It is with these convictions that the American Philosophical Society extends to Yale University its felicitations upon the successes which it has already attained and the laurels which it has already won. And it begs herewith to offer its earnest good wishes that this great University may realize, in a not distant future, all that is so ardently hoped and striven for by its graduates and friends,—a result which, judging from its admirable and progressive Bicentennial record, is already sure of actual fulfilment.

I. Minis Hays,
Secretary.

(Seal.)

UNIVERSITY OF AMSTERDAM

AMSTERDAM, September 16, 1901.

UNIVERSITEIT
VAN
AMSTERDAM.

THE Senate of the University of Amsterdam has the honour to thank most kindly the President and Fellows of Yale University for the invitation to the celebration of the two hundredth anniversary of the Founding of Yale College. The Senate regrets very much not being able at this time of the year to send representatives, and begs the President and Fellows of Yale University to accept its hearty congratulations and the expression of its hope that Yale may continue for many centuries to promote sciences, arts, and civilization to the highest benefit of mankind.

The Senate of the University of Amsterdam,
D. JOSEPHUS JITTA,
Rector Magnificus.

The President and Fellows
of Yale University,
New Haven (Conn.),
U. S. A.

UNIVERSITY OF BASEL

Rector et Senatus Universitatis Basiliensis Professoribus Magistris Commilitonibus Yalensis Universitatis:
S.

ALMAE vestrae Matris diem natalicium benigno fortunatoque lumine redire iamiam ducentesimum laeti didicimus ex vestris litteris quibus nos ad concelebrandam dignissimam hanc memoriam invitastis. At quamvis laetos multa impediunt quominus legatos demittamus qui quae sentimus et optamus rite vobis ac oratoria voce interpretentur.

Quis enim, cui cordi sunt artes liberales atque ingenua animorum eruditio, non gaudio plenus et ex animi sententia salutet vestram Universitatem omnium quaequae trans oceanum nunc extant florentque, post Harvardensem antiquissimam? Yalensem Universitatem, quae sub Anglorum regno in novi mundi ora maritima condita mundi antiqui eruditionem doctrinamque receptas Libertati ab Americanis gloriosissime recuperatae quasi dotem contulerit et vetustum philosophiae semen tot saecula servatum et vivum per adulescentes populos gentesque sanas virginales sparserit tam bene, tam dili-

genter, tam prodiga manu, ut iam dudum Americanorum nova doctrina cum antiquo mundo de corona certamen iniisset honestissimum.

Honestissimum sane et fructuosissimum. Neque enim discindit sed coniungit certantes, non delet sed auget, non mortis silentium relinquit sed ex eius vestigiis denuo crescit inquirendi studium tam acre quod animos liberet, naturae mysteria perscrutetur, corpora sanet, melius ius fasque cognoscat atque stabiliat, et quod de Deo philosophari numquam non possit desinere. Quae ingenuae animorum exercitationes efferunt fructum humanitatis dulcissimum. Nostrum autem est qui ex universitatum cathedris docemus, cum quam plurimis communicare hoc unius veritatis uniusque humanitatis studium et iterum iterumque incitare quam vehementissima certamina illa dignissima.

Floreat Yalensis Universitas atque in tertia et quae sequuntur multa saecula colat studiosissime spargat largissime semina verae humanitatis.

Basileae pridie Kalendas Octobres.

Subscripsi Universitatis Basiliensis
h. t. Rector,

(Seal.) F. Fleiner.

INSTITUTE OF TECHNOLOGY AT BERLIN

KÖNIGLICHE TECHNISCHE HOCHSCHULE ZU BERLIN

CHARLOTTENBURG, den 22ten Juni, 1901.

Hochgeehrte Herren:

DURCH die gütige Einladung zur Theilnahme an der 200 Jahrfeier Ihrer ehrwürdigen Yale-Universität haben Sie uns eine ausserordentliche Ehre erwiesen. Wir danken Ihnen auf das Verbindlichste dafür, bitten aber zugleich um geneigte Entschuldigung, wenn wir in Anbetracht der räumlichen Entfernung und des Zeitpunktes Ihres Festes, welches mit dem Beginn des Winterhalbjahrs hierselbst zusammenfällt, die Entsendung einer Abordnung unterlassen. Wir gestatten uns schon jetzt, Ihnen unsere herzlichsten Glückwünsche für das fernere Gedeihen Ihrer berühmten Korporation ergebenst auszusprechen und diesen die besten Wünsche für einen schönen Verlauf der seltenen Feier anzuschliessen.

Rektor und Senat,
WOLFF.

An den Herrn Präsidenten und die Herren Mitglieder der Yale-Universität in New Haven, Connecticut.

UNIVERSITY OF BESANÇON

BESANÇON, le 29 Juillet, 1901.

UNIVERSITÉ
DE
BESANÇON

Monsieur le Président:

J'AI communiqué au Conseil de l'Université de Besançon l'invitation que vous nous avez fait l'honneur de nous adresser en vue de la célébration du deuxième Centenaire de l'Université de Yale.

Cette assemblée me charge de vous transmettre ses vifs regrets de ne pouvoir y répondre en se faisant représenter à vos fêtes et de vous exprimer ses voeux fraternels pour la prospérité de votre Université.

Veuillez agréer, Monsieur le Président, l'assurance de ma haute considération.

Le Recteur, Président du Conseil de l'Université,
CH. LARONZE.

Monsieur le Recteur de l'Université de Yale.

UNIVERSITY OF BONN

BONN, 20 October, 1901.

DIE Rheinische Friedrich-Wilhelms-Universität zu Bonn sendet der Yale University in New Haven zu ihrem 200 jährigen Jubelfeste die herzlichsten Glück- und Segenswünsche.

Für die freundliche Einladung zur Teilnahme am Feste sagen wir vorab wärmsten Dank; räumlich zu weit getrennt, um persönlich unsere Glückwünsche überbringen zu können, werden wir im Geiste anwesend sein, und die gegenwärtigen Zeilen mögen Ihnen bekunden, mit welch aufrichtigen Empfindungen wir Ihr Fest begleiten.

Die geschichtliche Mission der Universitäten, der freien Erforschung der Wahrheit und der Fortbildung und Vermittlung wissenschaftlicher Erkenntnis zu dienen, umschlingt alle diese Anstalten mit einem unsichtbaren Bande, das sie enger als alle äussern Beziehungen eint; und wie die deutschen Universitäten untereinander bei der Wiederkehr ihrer Gründungsfeste es immer wieder freudig empfinden und zu bekennen pflegen, wie sehr sie sich eins fühlen im Geiste der Wahrheit und der Wissenschaft, so sind die Jubiläen der grossen und berühmten Universitäten der weiteren Welt ganz besonders geeignet, der Einheit und Universalität alles Wissens, des Zusammenhangs aller wis-

senschaftlichen Arbeit, des fortwährenden Austauschs der Erkenntnis und der gegenseitigen Anregung sich bewusst zu werden, durch die allein im Zeitenlaufe der geistige Fortschritt der Menschheit sich vollzieht. So erkennen auch wir heute dankbar an, was die Universitäten jenseits des Oceans für die Förderung der Wissenschaft und die Bildung der Generationen geleistet. Als die zweitälteste Universität Amerikas kann insbesondere die Yale University stolz darauf sein, den Namen und die Bestimmung der Universität auch dort allezeit in Ehren gehalten und zur Anerkennung gebracht zu haben; keine der Wissenschaften vernachlässigend, die geistlichen wie die weltlichen Disciplinen mit gleichem Erfolge pflegend, den Anforderungen der Gegenwart gerecht werdend, durch eifrigste Förderung der modernen Wissenschaften, dabei in harmonischer Ausbildung Geist und Körper der Jugend stählend für die Aufgaben des Lebens, hat sie vor allem auch den Zusammenhang mit der europäischen und speziell der deutschen Wissenschaft und Cultur sich stets so angelegen sein lassen, dass es uns ein Herzensbedürfnis ist, der Schwesteruniversität in der Neuen Welt Glück zu wünschen zu ihre ehren- und erfolgreichen Vergangenheit und ihr zugleich für alle Zukunft die aufrichtigsten Segenswünsche zum Ausdruck zu bringen.

Rector und Senat
der Rheinischen Friedrich-Wilhelms-Universität zu Bonn,

SIEFFERT

RITSCHL SCHRÖRS KRÜGER K. KOESTER F. KÜSTNER

INSTITUTE OF TECHNOLOGY AT BRAUNSCHWEIG

BRAUNSCHWEIG, den 10 Juli, 1901.

HERZOGLICHE
TECHNISCHE HOCHSCHULE.

DER Yale Universität zu Neu Haven senden Rector und Senat der Herzoglichen technischen Hochschule Carolo-Wilhelmina zu Braunschweig zu der 200 jährigen Jubelfeier ihrer Gründung die herzlichsten und wärmsten Glückwünsche.

Möge die Zukunft der Yale Universität, ihrer Vergangenheit entsprechend, eine glänzende und glückliche sein.

Rector und Senat
der Herzoglichen technischen Hochschule Carolo-Wilhelmina.

Medicinalrath Professor
DR. BECKURTS.

UNIVERSITY OF BRESLAU

BRESLAU, den 20 October, 1901.

DER Yale-University in New Haven beehren sich Rektor und Senat der Universität Breslau zu der Feier des zweihundertjährigen Bestehens die herzlichsten Glückwünsche darzubringen. Wir erinnern uns am heutigen Tage daran, dass die Yale-University in der langen Zeit ihres Bestehens die Grundlage ihrer Ueberlieferungen treu zu wahren verstanden hat, ohne sich dem Fortschritt der Wissenschaft auf irgend einem Gebiete zu verschliessen, und dass sie gerade dadurch im Kulturleben Amerika's eine besonders bedeutungsvolle Stellung sich errungen hat. Wie schon vor langen Jahren, so ragt sie auch heute unter ihren Schwesteranstalten hervor durch ihre zahlreichen und mustergültigen Forschungen auf naturwissenschaftlichem und medicinischem Gebiete, die sich vielfach stützen konnten auf vortreffliche, von hochherzigen Landsleuten gestiftete Institute und Sammlungen; nicht minder aber durch die Pflege der Geisteswissenschaften, deren einen Vertreter noch vor einiger Zeit die philosophische Fakultät unserer

Hochschule zum Ehrendoktor ernannte. In voller Würdigung dieser hohen Bedeutung der Yale-University würden wir bei der bevorstehenden Feier gern persönlich vertreten gewesen sein. Zu unserem lebhaften Bedauern hat sich dies nicht ermöglichen lassen. Um so wärmer sind die Wünsche, die wir hiermit schriftlich senden und welche dahin zielen, dass die Yale-University noch lange Jahre blühen und gedeihen möge, zum Wohle ihres engeren Vaterlandes und zum Nutzen für das wissenschaftliche Leben aller Kulturvölker.

Rektor und Senat der Universität,
FLÜGGE.

UNIVERSITY OF BUDAPEST

Rector et Senatus Regiae Scientiarum Universitatis Hung-Budapestinensis Universitatis in New Haven Yale nominatae Rectori et Senatui, S.P.D.:

E LITTERIS vestris, ad Nos perhumaniter datis, haud cum parvo gaudio legimus Vos die 20ª mensis currentis anniversarium fundationis Collegii vestri ducentesimum esse celebraturos.

Gratias Vobis agimus, Viri Praestantissimi, quod hoc nuntio Nos quoque ad hanc festivitatem benigne invitaveritis.

Quum tam praegravibus rerum conditionibus non per legatos publice missos gratulationem nostram facere Nobis concessum sit, vehementer dolemus.

Lubentes itaque Vobis congratulari decrevimus his litteris, quibus, licet absentes, tamen caritatem votaque testari vellemus.

Quod reliquum est: Valete Nobisque favere pergite!

Budapestini in Metropoli Hungariae die vigesima mensis Octobris A. D. M.D.C.C.C.C.I.

DR. THOMAS DE VÉCSEY,
Regiae Scientiarum Universitatis Hung.
Rector Magnificus.

(Seal.)

CAMBRIDGE UNIVERSITY

Universitati Yaleanae S. P. D. Universitas Cantabrigiensis:

LITTERIS vestris, viri nomine non uno nobis coniunctissimi, trans oceanum Atlanticum ad nos nuper perlatis libenter intelleximus, Universitatem vestram, inter Musarum sedes transmarinas prope omnium vetustissimum, annis iam ducentis ab origine sua feliciter exactis, sacra saecularia paucos post menses esse celebraturam. Trans oceanum illum, non iam ut olim dissociabilem, plus quam sexaginta (ut accepimus) ante originem vestram annis, Insulae Longae e regione, Fluminis Longi inter ripas, Britannorum coloni Portum Novum invenerunt, ubi postea Collegio vestro antiquo nomine novo indito civis Londiniensis liberalitatem etiam illustriorem effecistis. Ergo et animi nostri fraterni in testimonium, et diei tam fausti in honorem, tres viros amicitiae foederi novo vobiscum feriundo libenter delegimus, primum Astronomiae professorem nostrum facundum, quem quasi nuntium nostrum sidereum, velut alterum Mercurium Pleiadis filium Atlantis nepotem, trans maria ad vos mittimus; deinde, e

vestra orbis terrarum parte, non modo Universitatis Cantabrigiensis utriusque alumnum, cuius eloquentia olim Cami nostri nomen Angliae Novae inter cives magis notum reddidit, sed etiam Universitatis nostrae alumnum alterum, qui provinciae Canadensis Universitatum inter professores numeratur. Has igitur litteras a legatione nostra ad vos perferendas Mercurio nostro tradimus, in quibus Universitati vestrae florentissimae propterea praesertim gratulamur, quod nuper tam insigne vivacitatis documentum dedistis, ut ex alumnis vestris, quos quindecim milium ad numerum per annos ducentos laurea vestra coronastis, partem plus quam dimidiam adhuc inter vivos numerare potueritis. Valete atque etiam in posterum plurimos per annos felices vivite.

Datum CANTABRIGIAE
Idibus Iuniis
A.S. MCMI°

CATHOLIC UNIVERSITY

Viris Illustrissimis Ornatissimis Doctissimis Praesidi Curatoribus Professoribus Universitatis Yalensis Rector et Senatus Necnon Professores ac Doctores Universitatis Catholicae Americanae Salutem Plurimam in Domino Dicunt.

PERGRATAS nobis atque perlibenter acceptas scitote fuisse litteras quibus rogatis ut e nostris unum honoris causa legatum ad Vos mittamus, qui feriis saecularibus vestris, quas annorum bis centum secundo laetoque exitu peractorum haud sane immemores propediem estis celebraturi, nostrum omnium nomine hospitio vestro uturus intersit.

Virorum illorum, quos quasi florentissimam doctissimorum segetem per quadraginta quae iam elapsa sunt lustra magis magisque in dies crescentem celebratis, haudquaquam obliviscamini licet. Quorum in excolenda scientia labore indefesso trahamini atque ducamini Vos ad nobilem cognitionis et scientiae cupiditatem explendam. Quod quidem gloriae patrimonium a maioribus relictum ut in posterum et Vos augeatis, nostrum omnium esse in votis pro certo habetote.

His de causis litteras scribendas curavimus et viros insignes spectatissimos Philippum Garrigan Rectoris Vicarium Sacrae Theologiae Doctorem et Gulielmum Robinson Legum Doctorem e professoribus nostris olimque ex vestris delegimus qui nostrae erga Vos fidi interpretes praeclara temporis acti coepta laudent atque Almae Universitati Yalensis quam Deus O. M. diu sospitet nova saecula bonae frugis plena in scientiae emolumentum augurentur. Valete.

THOMAS JACOBUS CONATY,
Rector.

Datum WASHINGTONII
A.D. XII Kal. Oct.
A.D. M.C.M.I.

DANIEL GULIELMUS SHEA,
Senatus ab actis.

(Seal.)

CENTRAL TURKEY COLLEGE

The President and Fellows of Yale University.

Gentlemen:

We receive with pleasure your invitation to participate in the Bicentennial Celebration of the founding of Yale College; and while we may not have the pleasure of personally sharing the local festivities of the occasion, we do join heartily in the congratulations due to you in view of the great work which the Institution has accomplished and the high position it has attained among the educational institutions of the world.

As a Missionary College we have special reasons for acknowledging the debt we owe you in the matter of teachers and leaders. Four of our professors and one of our influential advisers (*viz.* Prof. A. H. Bizjian, Sheffield, '74; Prof. S. Levonian, Sheffield, '83; Prof. H. Krikovian, Theology, '83; Rev. Prof. M. G. Papazian, Theology, '89; and Rev. H. Ashjian, Theology, '98) have received special training and inspiration in Yale; for these and for all the leadership and impulse you are giving to higher Christian education we offer our hearty thanks and congratulations, and assure you of our ardent

desires and high anticipations of your continued prosperity.

On behalf of the Board of Managers and Faculty of Central Turkey College.

A. TULLER,
President.

AINTAB, TURKEY IN ASIA,
September 19, 1901.

CENTRAL UNIVERSITY

OFFICE OF PRESIDENT OF
CENTRAL UNIVERSITY,

DANVILLE, KY., October 14, 1901.

MR. ANSON PHELPS STOKES, JUN.,
Secretary,
NEW HAVEN, CONN.

My dear Sir:

IF university duties and a thousand miles of railway did not forbid, I would be with you at the celebration of the two hundredth anniversary of the founding of Yale College, to be held in New Haven, Connecticut, on the first four days of the week beginning October 20, 1901. I am glad that a few of our American colleges have been able, or soon will be, to count their age by hundreds of years. What is still more important, your history for two hundred years is most honorable. You have much to recount in the progress of education through your honored alumni. I trust that the coming meeting will give a great impetus to higher education throughout our land. May the coming two hundred years be even more fruitful than the two hundred we are invited to celebrate on the twentieth of this month.

Yours sincerely,
WILLIAM CHARLES ROBERTS,
President of Central University of Kentucky.

UNIVERSITY OF CHICAGO

To the President, Trustees and Faculty of Yale University:

WE, the Trustees and the Faculties of the University of Chicago, having been invited to share in your rejoicings upon the completion of two hundred years of academic existence, send you our sincere congratulations.

Yale College has nobly served the purposes of scholarship and honorable living which her founders were zealous to promote. The names of many of her professors have become household words with scholars throughout the world; the names of many of her alumni are associated with the highest ideals and achievements in our colonial and national life. Into this heritage of an illustrious past, we, with all American institutions of learning and all American citizens, have entered. It is our hope, as it is our conviction, that the century to which Yale University, with enlarged resources and an ever growing body of devoted sons, now passes, will

richly fulfil the splendid promise of the two that are closed, and will place our American scholarship and our American citizenship under an ever increasing debt of obligation.

ANDREW MCLEISH,
Vice-President of the Board of Trustees.

THOMAS WAKEFIELD GOODSPEED,
Secretary of the Board of Trustees.

WILLIAM RAINEY HARPER,
President of the University.

ALONZO KETCHAM PARKER,
Recorder of the University.

CHICAGO, October sixteenth,
nineteen hundred and one.

CHICAGO CONGREGATIONAL CLUB

(Telegram)

CHICAGO, ILL., Oct. 22, 1901.

President Arthur T. Hadley, New Haven, Connecticut:
THE Chicago Congregational Club, banqueting six hundred strong, sends congratulations to Yale University upon the commencement of her third century.

J. W. FIFIELD,
President.

UNIVERSITY OF CHILE

SANTIAGO, 30 de julio de 1901.

LA Universidad de Chile, correspondiendo a la invitacion de la Universidad de Yale, trasmitida por conducto de Ud. para ser representada en la celebracion del segundo centenario de la fundacion del Colejio de Yale, ha designado con tal objeto al Sr. D. Carlos Morla Vicuña, Enviado Estraordinario i Ministro Plenipotenciario en E. E. U. U. de Norte América.

Análoga designacion se ha hecho en el profesor de esta Universidad, D. Washington Lastarria.

Al comunicar a Ud. el acuerdo anterior, cúmpleme hacer presente a Ud. los sentimientos de fraternidad científica i literaria de esta Universidad, con motivo del fausto suceso que conmemorará la docta Corporacion de que Ud. es digno secretario.

Dies gue. a Ud.

Al Señor Secretario de la Universidad de Yale,
E. E. U. U. de Norte América.

UNIVERSITY OF CHRISTIANIA

Universitati Yalensi S. P. D. Universitatis Regiae Fridericianae Quae Christianiae In Norvegia Est Senatus:

LAETO animo literas Vestras accepimus, quibus indicastis, academiam Vestram post bina saecula feliciter exacta, nova saecula felicia sperantem, brevi saecularia sua sollemniter esse celebraturam.

Nam, quamvis ab Americano orbe patria nostra per vasta atque immensa maris et viarum intervalla separetur, tamen omnes academiae, quae liberalibus artibus excolendis promovendisque operam navant, amore quasi sororio cohaerent et ita firmis vinculis inter se continentur, ut vobis prospera incrementa bonosque successus nos etiam merito congratulemur, pia ex animi sententia vota nuncupantes, ut Vestrae universitati semper benedicat Deus Optimus Maximus.

Dabamus Christianiae die XXI mensis Septembris a. MDCCCCI.

BREDO MORGENSTIERNE. S. MICHELET.
AXEL HOLST. YNGVAR NIELSEN.
W. L. BRÖGGER.

CHR. AUG. ORLAND.

(Seal.)

UNIVERSITY OF CINCINNATI

UNIVERSITY OF CINCINNATI,
PRESIDENT'S OFFICE,

October 31, 1901.

President Arthur T. Hadley, Yale University,
New Haven, Connecticut.

Dear Sir:

THE Board of Directors of the University of Cincinnati send felicitations and congratulations to the Corporation of Yale University on the august occasion of the celebration of the Bicentennial of the founding of Yale.

I am highly honored, as the authorized representative of this University, to present to you a copy of this resolution, and to assure you, as the head of a great university just entering the third century of its existence, of the admiration and high regard in which the Yale of to-day is held by all the friends of higher education.

Very truly yours,
HOWARD AYERS.

UNIVERSITY OF CLERMONT

UNIVERSITÉ DE CLERMONT.

THE "Recteur" and Professors of the University of Clermont (France) beg to return their most grateful thanks to the President and Fellows of Yale University.

They deeply regret that their professional duties make it quite impossible for them to accept their colleagues' kind invitation; but they hope the President and Fellows of Yale University will accept their most hearty wishes for the good success of the two hundredth anniversary of the founding of Yale College.

(Seal.) ZELLER,
"Recteur" of the University.

July 6, 1901.

COLUMBIAN UNIVERSITY

The Columbian University, Washington, D. C., to Yale University, mother of scholars, statesmen, and men distinguished in all the higher avocations in the life of the country for the past two hundred years; Greeting:

THE President and the members of the Board of Trustees and of the several Faculties of the Columbian University extend their hearty congratulations on the centuries of noble work accomplished by Yale University, and on the vast and varied equipment for future work in all the great lines of academical, professional, and technical education.

They have appointed as bearer of these greetings and congratulations James Macbride Sterrett, D.D., Professor of Philosophy.

They also charge him to be the bearer of their grateful recognition of the splendid services of Yale University in the higher life of the Nation, and of their earnest prayer for its ever increasing prosperity to the glory and benefit of our country as well as to that of science and scholarship in general.

SAMUEL H. GREENE,
President.

CONGREGATIONAL HISTORICAL SOCIETY

MANCHESTER, October 11, 1901.

To the President and Fellows of Yale University.

Gentlemen:

YOUR very kind invitation to the Congregational Historical Society to be represented at the Bicentenary of your University was to-day read at the half-yearly meeting of the Society held in this city.

We greatly regret that it is impossible for any of us to be present on that auspicious occasion, as the important engagements of this week here necessitate the presence at the Assembly of the Congregational Union of some who might otherwise have been able to make the journey.

A resolution was, however, moved by the Secretary, seconded by the Reverend Principal Forsyth, D.D., and carried by acclamation, empowering us to send this letter, conveying to the University our heartiest congratulations on the magnificent record of the past two centuries, and the service she has rendered not only to the American continent but to all the world.

We remember with peculiar gratitude the ties that

unite us closely with that foundation in the person of lecturers from our own ranks, who from time to time have been invited to address her students. We think of the many English scholars whom she has honoured with her degrees of distinction, and of the famous alumni of the University whose names are household words with ourselves.

We earnestly pray that through the coming century the great University may flourish more and more, and that from her as a centre there may radiate more perfectly the "light and truth" of which her seal speaks. We trust that the history which she will help to make during the next hundred years will, through her influence, have marks of higher and purer progress than all that has gone before.

We renew our thanks for the courteous invitation, and remain, on behalf of the Society,

Yours faithfully,

J. D. McClure,
President.

S. Currie Martin,
Hon. Secretary.

UNIVERSITY OF COPENHAGEN

THE Rector and Senate of the University of Copenhagen feel greatly honoured by the kind invitation of Yale University to be represented at the celebration of its two hundredth anniversary, and regret very much that circumstances do not allow their sending a representative, so that they must be contented with sending a very sincere congratulation and the best wishes for the future of your renowned University.

The 5th of July, 1901.

THIELE,
h. a. Rector Universitatis.

(Seal.)

DEUNTZER,
Referendarius Consistorii.

CORNELL UNIVERSITY

To Yale University, upon the auspicious occasion of her Bicentennial Celebration, Cornell University sends greetings and congratulations.

FOUNDED by the efforts of poor men in a community where the sense of public responsibility was strong, Yale College was designed from the outset to prepare youth "for public employment both in Church and Civil State." In the two centuries which are past she has been abundantly blessed with men and means; and the increasing army of her sons have borne their parts not less nobly in civic labors than in the stiller walks of scholarship, both sacred and profane. In common with all members of the American Republic, whose burdens we share, and with the members likewise of the republic of letters throughout the world, Cornell University rejoices in the good fortune which Yale has experienced and the service which she has performed. And we rejoice at this time the more gladly because our University owes much to graduates of Yale. Our first President, Andrew Dickson White, a long array of trustees and benefactors, and teachers not a few whose names stand high upon our roll of service, claim Yale

as their Alma Mater. We, therefore, as a University, are especially grateful to Yale; and we pray that, as the centuries come and go, her future may be crowned with still greater honor and usefulness.

J. G. SCHURMAN,
President.

(Seal.)

E. B. MCGILVARY,
Secretary.

UNIVERSITY OF CRACOW

CRACOVIAE, Id. Octob. A.D. MCMI.

Praesidi, Sociis, Praeceptoribus Universitatis Yalensis S.P.D.:

VOBIS, Academiae Vestrae annos ducentos laborum maxima cum laude peractos celebranti gratulationes nostras mandamus, festosque dies votis prosequimur, ut Deus Optimus Maximus inclytam scholam Vestram protegat studiisque Vestris et conatibus prosperum et secundum impertiat proventum.

(Seal.) EDWARDUS JANCZEWSKI,
h. t. Rector Universitatis Jagellonicae.

INSTITUTE OF TECHNOLOGY AT DARMSTADT

GROSSHERZOGLICHE TECHNISCHE HOCHSCHULE

DARMSTADT, den 18ten Juni, 1901.

The President of Yale University, New Haven, Connecticut:

FÜR die freundliche Einladung zur Feier des zweihundertjährigen Bestehens Ihrer Universität beehren wir uns im Namen des Senats der Grossherzoglichen Technischen Hochschule den verbindlichsten Dank auszusprechen und bitten Sie, unsere herzlichsten Glückwünsche zur Jubelfeier entgegenzunehmen.

Das Rectorat,

DR. SCHERING.

UNIVERSITY OF DUBLIN

(Seal.)

Universitas Dublinensis Universitati Yalensi S.P.D.

QUOD duo saecula bene et feliciter decursa hoc auctumno celebraturi nos in partem laetitiae vestrae vocastis, ex animo vobis et gratulamur et gratias reddimus. Studiorum liberalium et ingenuorum communio hoc profecto habet ut quod uni alicui Universitati accidat prosperi aut adversi eius delectatio aut dolor ad omnes redundet. Ergo paene supervacaneum est memorare quantopere cum gaudio vestro una gaudeamus. Sed magnum alumnum nostrum Georgium Berkeley in memoriam redigentes et vehementem illius erga vos benivolentiam, nobis persuademus (non temere, ut speramus) inter nos et vos propriam quamdam et singularem intercidere amicitiam et humanitatis societatem. Eo libentius igitur voluntati vestrae obsecuti legabimus ad vos tres viros graves ac bonae frugi ex alumnis quondam nostris qui feriis vestris intersint et Universitati Yalensi verbis nostris fausta omnia precentur.

Dabamus Dublini Kal. Septem. A.D. 1901.

UNIVERSITY OF EDINBURGH

University of Edinburgh,
October, 1901.

To the President and Fellows of Yale University:

We, the Principal and Professors of the Senatus Academicus of the University of Edinburgh, welcome the opportunity afforded by the Yale Bicentennial Celebration of reciprocating the cordial congratulations extended by the Corporation of Yale College to this University on the occasion of our Tercentenary Festival in 1884.

It is with an especial interest and a sense of peculiar pride that we retrace the steps by which the Collegiate School of Connecticut expanded into Yale College, and ultimately into Yale University, and reflect upon the paramount position which that University holds to-day as a seat of enlightenment and culture; for in the address which we received seventeen years ago from the Corporation of Yale College, graceful and gratifying acknowledgment was made of the College's indebtedness for inspiration and instruction to the University of Edinburgh. No more honourable distinction could be

coveted by a British University than the assurance that it had contributed, however indirectly, to the development of one of the greatest institutions of the New World.

The will of Heaven has ordained that your Bicentennial Festival should be celebrated under the shadow of a national calamity. We share in the righteous anger with which an assassin's deed has filled the American people, and in the sorrow with which they mourn the extinction of a noble life, and we are sensible that a new obligation has been laid upon universities all the world over to do what in them lies to overcome the forces of fanaticism and doctrines of darkness.

May the century upon which we are entering unfold fresh vistas of prosperity for Yale University, and bear the noble Institution from strength to strength.

W. Muir,
Principal.

(Seal.)

L. J. Grant,
Secretary of Senatus.

UNIVERSITY OF ERLANGEN

AKADEMISCHER SENAT
DER KÖNIGLICHEN UNIVERSITÄT
ERLANGEN.

ERLANGEN, den 20 September, 1901.

An den Praesidenten und die Fellows der Yale University, New Haven:

ZUR zweiten Jahrhundertfeier der zweitältesten Hochschule der Vereinigten Staaten senden wir unsere wärmsten Glückwünsche. Möge der hervorragende Platz, welchen die Yale University im wissenschaftlichen Leben Nord-Amerikas einnimmt, ihr auch in Zukunft erhalten bleiben.

Wenn wir der freundlichen Einladung, uns bei der Feier durch ein Mitglied unseres Lehrkörpers vertreten zu lassen — wofür wir unseren ergebensten Dank aussprechen — nicht Folge leisten, so bitten wir, dies mit der grossen Entfernung entschuldigen zu wollen.

Prorector und Senat der Königlichen Universität Erlangen,

DR. PENZOLDT,
d. z. Prorector.

UNIVERSITY OF FINLAND

To the President and Fellows of Yale University.

Gentlemen:

THE University of Finland acknowledges the honour of having received an invitation to be represented at the celebration of the two hundredth anniversary of the founding of Yale College, and begs respectfully to express its gratitude for said attention. Being unfortunately unable to send any personal representative to this solemn occasion, the Academical Senate of the University have commissioned me by letter to present their most respectful greeting to you, Mr. President, and to the Fellows of Yale University, and to express their sincere and cordial congratulations to your institution, which may now look back on a rich and profitable work of two hundred years for the intellectual civilization and the scientific culture of North America, and which has been able in the annals of scientific research to show forth so many great and illustrious names.

I remain, gentlemen,

Yours most respectfully,

E. I. HJELT,

Rector of the University of Helsingfors.

UNIVERSITY OF FREIBURG

GROSSHERZOGLICHE BADISCHE
UNIVERSITÄT FREIBURG,
AKADEMISCHES DIRECTORIUM,
FREIBURG, den 1 October, 1901.

Ew. Hochwohlgeboren:

HABE ich die Ehre mitfolgend eine Glückwunschadresse des Senats der Universität Freiburg zur Feier des zweihundertjährigen Bestehens des Yale College zu übermitteln. Dabei verfehle ich nicht, auch meinerseits die besten Glückwünsche damit zu verbinden. Möge das Fest einen schönen Verlauf nehmen und für das Yale College ein neues Jahrhundert segensreicher wissenschaftlicher Arbeit beginnen.

Mit vorzüglicher Hochachtung,

KLUGE,
d. z. Prorektor.

Universitatis Yaleanae Novoportuensis Praesidi et Senatui S. P. D. Universitatis Alberto-Ludovicianae Friburgensis Prorector et Senatus:

POSTQUAM laetius nobis nuntius adlatus est appropinquare dies sollemnes, quibus inclita vestra academia du-

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

centos annos peregerit felicissime, vix quicquam gratius nobis aut exoptatius contingere potuisset quam si nobis quoque licuisset oceanum transnavigare et in Novo Portu vestro ancoram jacere, ut piae undique vos convenientium congratulantiumque coronae interessemus et ipsi. Quod ut dolemus nobis denegatum esse, ita aliquo afficimur solacio cum reminiscimur quam verum sit quod aiunt sapientes, adeo artam esse inter omnes qui litterarum studiis se dederunt necessitudinem et communionem, ut vel locorum distantiae temporumque intervalla ad nihilum redigantur. Certe neque praesentiora fuissent vota ominaque, quibus salutem vestram prosequimur, si praesentibus vobis praesentes adfuissemus, neque sinceriora, quam nunc ubi tanta locorum longinquitate interjecta non nisi per litteras faustam illustrissimae vestrae universitatis memoriam concelebramus. Nulla est profecto ex tot vestrae mundi partis academiis, cui hodie magis ex animi sententia congratulari liceat quam vestrae Yaleanae, quae tertium iam saeculum auspicatura tam propter vegetam senectutem quam propter singularem omnis generis scientiam sapientiamque venerabilis veterem laudem per tot temporum vicissitudines non modo integram servarit sed auctam in dies magis constabiliverit. Neque id mirum est consideranti et quantis opibus collegium vestrum inde ab initiis adfluxerit per Yalei vestri, viri generosissimi munificentiam et quot homines docti et sagaces apud vos extiterint interque se concertant hoc unum spectantes, ut academia vestra firmo philosophiae olim substructo fundamento altior in dies extolleretur ampliorque exaedificaretur

quasi litterarum aedes vereque digna, cui inscriberetur ille, quem vestrum esse vultis, titulus "Lux et Veritas." Quid autem sincerius hodie vobis quidve magis toto pectore nos exoptare possimus, quam ut ipsum illum titulum etiam animis vestris semper impressum habere pergatis? Pergite, igitur, viri veritatis amantissimi errorum falsas imagines umbrasque fallaces sic ut soletis dispellere, perrumpite caliginem, qua clarior certiorque impeditur litterarum cognitio et scientia, pergite omnibus qui videre volunt lumen veritatis ostendere. Sic illibati durabunt honores quibus hodie adornati estis, sic inlaesa integraque manebunt iura vestra et privilegia, sic in posterum quoque praeceptorum discipulorumque frequentia abundabit novisque semper ac majoribus incrementis laetabitur Yaleana vestra. Hanc ut Deus optimus maximus suo in omne aevum favore et patrocinio tutetur, ex animo comprecamur gratulabundi. Valete nobisque favete.

Datum est Friburgi Brisigavorum mense Octobri A. MCMI.

(Seal.)

UNIVERSITY OF GENEVA

GENÈVE, le 3 Octobre, 1901.
LE RECTEUR.

Monsieur le Secrétaire de Yale Université, New Haven, Connecticut.

Monsieur :

L'UNIVERSITÉ de Genève avait espéré pouvoir déléguer au deux-centième anniversaire de la fondation de Yale College, notre collègue M. le professeur Charles Borgeaud. Les circonstances particulières dans lesquelles il se trouve en ce moment ne lui permettent pas d'entreprendre ce voyage; c'est pour nous une vraie déception, car nous aurions été particulièrement heureux d'être représenté à cette solennité; veuillez avoir l'obligeance de présenter à l'Université tous nos regrets en même temp que nos voeux très chaleureux pour l'avenir.

Il nous sera peut-être donné dans la suite de pouvoir envoyer M. Borgeaud visiter de notre part votre illustre institution.

Recevez, Monsieur le Secrétaire, avec nos vifs remerciements pour votre invitation, l'assurance de ma haute considération.

ERNEST MARTIN,
Dr. Theol., Recteur.

UNIVERSITY OF GIESSEN

An Präsident und Fellows der Yale-University, New Haven, Connecticut:

Rector und Senat der Ludwigs-Universität übersenden der Yale-University zur Feier ihres zweihundertjährigen Bestehens die aufrichtigsten von Herzen kommenden Glückwünsche. Es erfüllt uns mit hoher Freude, Zeuge sein zu können, dass sich der einst in fremde Erde gelegte Keim im Laufe einer wechselvollen Geschichte und politischer Umwälzungen zu einer berühmten Universität entwickelt hat, die jetzt als eine der wichtigsten Culturträgerinnen der eigenen Nation in vollem Glanze dasteht. Mit um so grösserer Berechtigung bringen wir unsere Glückwünsche dar, als der Ruhm der Yale-University nicht blos als ein unbestimmter Klang zu uns über den Ocean gedrungen ist. Näher als mancher geographisch mehr benachbarten Universität stehen wir derjenigen von New Haven, deren Gelehrte uns nicht fremd sind, deren Namen und Leistungen in unsere Litteratur längst aufgenommen wurden und eine hervorragende Rolle spielen.

Amerika, bei uns bis dahin mehr als das Land ge-

nannt und bewundert, in dem die Technik begeisterte Pflege geniesst und zu hoher Blüthe gelangt ist, tritt uns durch das Aufblühen seiner Universitäten näher, in der Betheiligung an den gleichen grössten Aufgaben der Menschheit, der Pflege des Geistes und der Wissenschaft. Haben Handel und Verkehr längst den mächtigen Ocean überbrückt, so wird doch das Werk der Universitäten die engere Verbindung gegenseitiger Dankbarkeit zwischen der transatlantischen Welt und der alten Cultur Europas knüpfen, zum Segen beider Völkergebiete. Indem wir der Yale-University in dem gemeinsamen Kampf um die Probleme der Wissenschaft die schönsten Siege wünschen, rufen wir ihr ein vivat, floreat, crescat über den Ocean zu.

Im Auftrage,
DR. A. HANSEN,
Rektor.

GIESSEN,
8 Oktober, 1901.

GLASGOW UNIVERSITY

To the President and Faculty of Yale University, New Haven:

THE Senate of the University of Glasgow welcome the happy coincidence that, in the year in which its Four Hundred and Fiftieth Anniversary has been commemorated, Yale University is preparing to celebrate the attainment of its Two Hundredth Year. The University of Glasgow is not unmindful of the slender resources of her own early years, or of the many benefactions which have since ministered to her expansion. She cannot, therefore, forget that the name of Elihu Yale occupies a prominent place amongst those of the early benefactors of Yale University. Persuaded by the notable divine, Cotton Mather, that a portion of the fortune which he had amassed in India, under the service of the British East India Company, could not be more advantageously bestowed than upon the young and struggling Institution which was in gratitude henceforth to bear his name, Elihu Yale watched over the infancy of Yale University, and fostered by his munificence its steady growth in power and usefulness. Originally the Collegiate School of Connecticut, on its transference in 1718 from Saybrook to New Haven named Yale College, and for the last fifteen years bearing its present title, Yale University has occasion to feel gratified no

less by reason of her ever widening territory, than at the public-spirited actions of her benefactors. Cotton Mather, who did so much for Yale University, was a Doctor of Divinity of the University of Glasgow. The Senate recall with pleasure that he dedicated to their predecessors the biography which he wrote of his father; and that his own biography, written by his son Samuel, was also dedicated to them. At a later date in 1748 the then President of Yale College was created Doctor of Divinity of this University. There is not wanting an analogy between the action of the American two hundred years ago and that of the Scotsman who, having acquired vast wealth in America, to-day applies some of it in benefiting the universities of his native country. The connection between the two universities is therefore not a new one. Glasgow University has this year been honoured by the presence at her Ninth Jubilee of representatives from Yale, and in turn desires, through her delegates, heartily to congratulate the sister Institution upon her historic record and her present influence. On so auspicious an occasion, the members of this University confidently express the hope that the bond between the two universities may increasingly flourish, and that such men as Dwight and Dana may never be lacking to carry its fame throughout the world.

R. HERBERT STORY,
Principal and Vice-Chancellor.

(Seal.)

UNIVERSITY OF GLASGOW,
1st October, 1901.

UNIVERSITY OF GÖTTINGEN

Der Yale Universität zu New-Haven bringt zur Feier ihres Zweihundertjährigen Bestehens die Georg-Augusts-Universität zu Göttingen ihre Wärmsten Glückwünsche dar.

Die zweihundertjährige Jubelfeier der Yale Universität zu New Haven giebt uns die erfreuliche Gelegenheit, dieser berühmten Pflegestätte der Wissenschaft unsere herzlichen Glückwünsche auszusprechen. Einst gegründet, als begeisterte, arbeitsfreudige und geistesfreie Kolonisten sich zur Pflege ihrer Ideale in der neuen Welt eine zweite Heimat schufen, erblühte die "Collegiatschule von Connecticut" unter den Auspicien religiöser Freiheit zu einer führenden Anstalt unter den Schwesterschulen der englisch-amerikanischen Kolonien. Mit Aufbietung hoher Geisteskraft durfte sie mitwirken an der Erstarkung des nationalen Gedankens; und wenn heute die Vereinigten Staaten von Nordamerika als Weltmacht dastehen, so ist diese ihre Stellung wesentlich dem idealen Streben zu verdanken, mit welchem die amerikanischen Hochschulen Geist und Kraft ihres Volkes in schnell wachsendem Fortschritte

emporgehoben haben. Den praktischen Bedürfnissen ihrer Gründungsepoche entsprechend, hat sich die Yale Universität seit ihren Anfängen vorwiegend mathematischnaturwissenschaftlichen Arbeiten hingegeben; ein Benjamin Silliman, der "Nestor of American Science," in Chemie, Mineralogie und Geologie gleich bewährt, lebt in seinen wissenschaftlichen Schöpfungen fort. Aber auch an der Pflege der Geisteswissenschaften hat es in Ihrer Mitte, hochgeehrte Herren, nicht gefehlt, besonders seit ein Theodore Dwight Woolsey seine Schüler anleitete, die Maassstäbe höchster Geistesbildung in griechisch-classischen Idealen zu suchen. Die zahlreichen Grade, welche Sie in Philosophie, Medicin, Rechtswissenschaft und Theologie erteilten, beweisen die erfreulichen Leistungen Ihrer Schüler, deren viele Tausende zu Ihren Füssen gesessen haben.

Die in den Bildungsidealen der alten Welt erprobten Richtlinien classischhellenischer Bildung inne zu halten und zugleich alle diejenigen fundamentalen Studien zu pflegen, die in dem modernen Culturleben zum Erwerbe freier Bildung nötig sind, ist seitdem das hohe Ziel der Yale Universität gewesen. Darin wissen wir uns mit Ihnen verbunden, und wir bauen gemeinsam mit Ihnen, diesseits und jenseits des Oceans, an dem Tempel der Wahrheit, des geistigen und sittlichen Fortschrittes der Völker.

Prorector und Senat
Der Georg-Augusts-Universität zu Göttingen,

(Seal.) DR. G. ROETHE.

UNIVERSITY OF GREIFSWALD

RECTOR und Senat der 1456 gegründeten Universität Greifswald beglückwünschen den Lehrkörper der jüngeren Schwesteranstalt bei ihrem 200 jährigen Bestehen. Das Yale College ist zwei Jahre nach der Annahme der Constitution der Vereinigten Staaten in *New Haven* gegründet worden zur Pflege einer höheren Bildung in *Connecticut* und hat sich allmählich immer mehr über den Rang einer Gelehrtenschule zu dem einer Landesuniversität erhoben und den Ruf der Tüchtigkeit in der weiten Welt erworben. Darum nimmt auch die *deutsche* Wissenschaft innigen Anteil an dem Jubelfeste der Yale Universität, und wir wünschen ihr von Herzen ein weiteres Gedeihen zum Frommen der Studirenden in *Connecticut* und zum Segen der internationalen Wissenschaft.

Der zeitige Rector der Universität Greifswald:

CREDNER.

GREIFSWALD, 9 August, 1901.

UNIVERSITY OF HALLE

QUOD Bonum Felix Faustumque Sit Incluto Collegio Yaliano Quod Cum Sub Ipsa Saeculi Duodevigesimi Initia Sapientissimis Consiliis Faustissimisque Auspiciis Conditum Esset Ut Artibus Liberalibus Sedes Domiciliumque Pararetur Unde Usquequaque Per Americam Saluberrimae Doctrinae Semina Spargerentur Per Ducentos Annos In Hoc Suo Nobilissimo Officio Ita Versatum Est Ut Spem Atque Exspectationem Qua Constitutum Erat Nulla Ex Parte Frustraretur Sed Theologiae Iuris Medicinae Omniumque Bonarum Artium Et Disciplinarum Proventus Atque Incrementa Laetissimo Successu Augeret Atque Adiuvaret Eaque Re Non Modo Connecticutensis Civitatis Florem Opesque Mirum In Modum Promoveret Sed Etiam Per Totam Americae Septentrionalis Rempublicam Mentibus Ingeniisque Politiorum Hominum Excolendis Multifariam Prodesset

Sacra Natalicia Bisaecularia Die XX Mensis Octobris Anni MDCCCCI Rite Peragenda Ex Animi Sententia Gratulantur Fidem Voluntatemque Suam Testantur Pro Salute Et Incolumitate Eius Pia Vota Nuncupant Fausta Felicia Fortunata Omnia Precantur Universitatis Fridericianae Halensis Cum Vitebergensi Consociatae Rector Et Senatus

PISCHEL
h. t. Prorector.

(Seal.)

HAMILTON COLLEGE

HAMILTON COLLEGE,
THE PRESIDENT'S ROOMS,

CLINTON, NEW YORK, October 5, 1901.

IN behalf of the Trustees and Faculty of Hamilton College, five of whose nine presidents have been graduates of Yale College, President Stryker begs leave to offer the heartiest congratulations to the President and Fellows of Yale University upon the celebration of Yale's two hundredth anniversary, and to acknowledge the invitation for the days beginning with the twentieth of October.

HARVARD UNIVERSITY

To Yale University, honored teacher of American youth, Harvard University, her oldest comrade, sends by our lips and this writing friendliest greeting and a hearty welcome to the third century of their common service.

The happy festival to which we, the delegates from Harvard University, have been bidden is marked not only by the loyalty and affection of your assembled graduates, whose offerings of scholarly and material wealth will celebrate the day, but by the congratulations and good wishes of all lovers of learning, zealous workers in one cause, who, giving you full honor, share your achievements and make your hopes their own.

Given at Cambridge, Massachusetts, on the fourteenth day of October, in the year of our Lord one thousand nine hundred and one.

CHARLES W. ELIOT. WILLIAM W. GOODWIN.
HENRY L. HIGGINSON. JAMES BRADLEY THAYER.
WOLCOTT GIBBS. J. COLLINS WARREN.
CHARLES ELIOT NORTON.

(Seal.)

UNIVERSITY OF INNSBRUCK

(Seal.)

An die geehrte Yale University, New-Haven, Connecticut, Verein. Staaten Nordamerika:

Der Rektor und akademische Senat der k. k. Leopold-Franzens Universität zu Innsbruck begrüssen die berühmte Yale University aus Anlass der Feier ihres zweihundertjährigen Bestandes auf das herzlichste und bringen hiermit ihre aufrichtigsten Glückwünsche dar, indem sie zugleich bedauern wegen der grossen Entfernung nicht einen Vertreter zu dem schönen Jubelfeste entsenden zu können.

Der Rektor der k. k. Universität:

Cathrein.

STATE UNIVERSITY OF IOWA

To Yale University, Greeting from the State University of Iowa:

THE regents and faculties of the State University of Iowa acknowledge with thanks the invitation to be represented at the celebration of the two hundredth anniversary of the founding of Yale College. President George E. MacLean, B.D. (Yale), Ph.D., LL.D., and Launcelot Winchester Andrews, Ph.B. (Yale), Ph.D., are appointed delegates to represent the State University of Iowa, which has had many Yale men among its presidents and faculties, at the bicentennial celebration of Yale.

May Yale continue illustrious in the republic of letters, and of the United States.

Given at Iowa City, Iowa, on the eighteenth day of September in the year of our Lord one thousand nine hundred and one, of the Republic the one hundred and twenty-fifth, and of the University the fifty-fourth.

Witness the seal of the University and the signatures hereunto affixed.

WM. J. HADDOCK,
Secretary of the Board of Regents.

LESLIE M. SHAW,
Governor of Iowa.

(Seal.) GEORGE E. MACLEAN,
President of the University.

CONGREGATIONAL UNION OF IRELAND

1 RAVENHILL TERRACE,
BELFAST, September 25, 1901.

To the President and Fellows of Yale University.

Gentlemen:

I HAVE been requested by the Executive Committee of the Union to thank you very heartily for your kindness in asking that the Congregational Union of Ireland should be represented at the celebration of the two hundredth anniversary of your distinguished University; also to express the deep regret which we feel at not being able to send a representative on the very important occasion, and to convey to you the greetings of the Irish Congregational Union on reaching two hundred years of splendid service in the cause of education. May the future of your ancient seat of learning be brighter than its brightest past, and may your forthcoming celebration be characterized by everything that is helpful and good.

I have the honor to be, gentlemen,

Again very faithfully,

JAMES CREGAN,
Hon. Secretary, Irish Congregational Union.

YALE ALUMNI IN JAPAN

In this present year of nineteen hundred and one Yale, our university, celebrates her bicentennial anniversary.

The mission of a university is to foster the arts and sciences and to lead in the civilization of the world. Since the foundation of Yale generations have passed and many celebrated men have come from her halls; through them her influence has extended until it has become world-wide. Thus has Yale truly fulfilled the high mission of a university.

From the time that the United States first opened friendly relations with our country Yale has been the kind mother of many Japanese students, who now in public and in private life are using her gifts in the service of our government and our people. All that they are to Japan is due to Yale.

We, therefore, the graduates of Yale resident in Japan, entering heartily into the rejoicings of this anniversary, desire hereby to express our acknowledgment of the great work of the University and to send to her our filial congratulations and our earnest hopes that her enlightening influence may in the years to come extend ever more and more widely throughout the world.

The Yale Alumni Association of Japan.

Tokyo, June, 1901.

COMMITTEE

VISCOUNT C. OKABE, *President.*
K. SUGITA, T. HAYASHI, *Hon. Secretaries.*
S. J. KATAYAMA, *Hon. Treasurer.*

MEMBERS

Yale College

J. M. FERGUSON, J. T. SWIFT, H. T. TERRY,
T. MURAI, I. TAJIRI, H. WILSON.

Law School

H. FUKUOKA, K. KURAHARA, K. SUGITA,
K. HATOYAMA, T. OKUBO, T. UCHIDA,
T. HAYASHI, S. SAWADA, T. YAMADA.
S. IWASAKI, S. SHŌ,
S. KABAYAMA, N. SOMA,

Medical School, S. SHIGEMI.

Scientific School

R. HARA, C. SHIMAZU, C. WAKAMATSU,
K. MITSUKURI, D. TANIMURA, K. YAMAGAWA.
C. OKABE,

Divinity School

T. HARADA, J. OYABE, K. TSUNASHIMA.
S. J. KATAYAMA, H. OZAKI,

Graduate School

S. ICHIHARA, K. UKITA, K. CHIBA,
M. MATSUMOTO, T. YOKOI, S. KIMURA.
R. NAKASHIMA, K. YUASA,

JOHNS HOPKINS UNIVERSITY

To the President and Fellows of Yale University:

WE, the Trustees and Faculty of the Johns Hopkins University, in accepting the honour of an invitation to the celebration of the two hundredth anniversary of your great school of learning and in joining the number of those who congratulate you on the auspicious completion of your second century, desire to pay our especial tribute of admiration, reverence, and gratitude to the elder sister whose training and tradition have been so prominently represented in our own academic body, whose active help and hearty sympathy have been ours from the beginnings of the Johns Hopkins University to the present day. There are those among us, President and Professor, who will do personal homage to their Alma Mater on that memorable occasion, and will give fitting expression to their filial affection and to the just pride they feel in the achievements of the University whose sons they are. As our official delegates, however, we have designated two of our number who are not bound to Yale by such intimate ties, the senior of our Academic staff, Basil

Lanneau Gildersleeve, Professor of Greek, and the senior of our scientific corps, Ira Remsen, Professor of Chemistry, whose long service will enable them to bear personal testimony to the cordial relations that have subsisted between the two universities from the inauguration of our work, and whose experience has taught them to value the example Yale has always set of high aims and steadfast endeavour, to recognize the impress of soundness and sincerity that marks all that she has wrought in every domain of her tireless activity, to appreciate, in short, her noble faithfulness to her ancient motto, "Truth and Light," part of which we have made our own in letter, and all, we trust, in spirit.

For the Faculty,

DANIEL C. GILMAN,
President.

For the Board of Trustees,

JAMES S. MCLANE,
President.

THE JOHNS HOPKINS UNIVERSITY,
May 6, 1901.

(Seal.)

UNIVERSITY OF JENA

Q. F. F. F. Q. S.

ALMAE Universitati Litterarum Yalianae Neohavniensi Auspiciis Guilelmi Tertii Regis Britannorum Anno Domini MDCCI Saybrookii Feliciter Conditae Privilegiisque Munitae Mox In Urbem Amoenissimam Ulmis Et Umbris Nobilem In Qua Nunc Est Translatae Eiusdemque Viri Liberalissimi Et Munificentissimi Nomine Quo Hodie Per Gentes Cluet Appellatae Temporum Decursu Tanto Successu Auctae Et Amplificatae Ut Inter Americanas Sorores Summo Splendeat Splendore Professorum Clarissimorum Auctoritate Atque Gloria Discipulorum Plurimorum Amore Et Pietate Totius Patriae Laude Et Gratia Pariter Insignis Huic Inclutae Universitati Litterarum Ut Cum Aliis Germaniae Optimarum Artium Sedibus Ita Cum Ienensi Academia Multis Rebus Iunctae Doctrinae Omnis Generis Thesauris Institutisque Abundanti Severae Disciplinae Viam Multis Ostendenti Humanitatis Et Studiorum Firmo Propugnaculo Sacra Saecularia Altera Festis Diebus Sollemni Modo Celebranti Gratulationes Suas Ac Pia Vota Hac Tabula Testificanda Esse Censuere Prorector Atque Senatus Universitatis Litterarum Ienensis

Ienae M. Octobri A.D. MDCCCCI.

UNIVERSITY OF KIEL

DER Yale-Universität bringen anlässlich ihres Eintritts in das dritte Jahrhundert einer bedeutsamen Wirksamkeit die besten Wünsche für ein ferneres Blühen und Gedeihen dar Rector und Academisches Consistorium der Universität Kiel.

DR. K. BRANDT.

KIEL, den 9 October, 1901.

UNIVERSITY OF KLAUSENBURG

Rector et Senatus Academicus Universitatis Regiae Hungaricae Francisco-Josephinae Claudiopolitanae Praesidi Professoribusque Universitatis Novi Portus Salutem et Honorem!

Expeditionem Gilberti et Raleighii anno MD LXXXIII factam, qua orae Novae Angliae primum ratione erant perscrutatae, sodalis eorum Hungarus, Stephanus Parmenius Latinis versibus celebrare in animo habuit. Quo mortuo Novam Angliam idem Joannes Smith planius uberiusque primus geographice descripsit, qui paullo ante pro libertate Hungarorum dimicaverat et in numerum nobilium Transsilvaniensium erat receptus. Cum autem Universitas litterarum coloniae, quae Connecticut vocatur, iam quindecimum annum agens anno MDCCXVI urbe quae voc. Saybrook Novum Portum migravit, in scholis nostris Joannes Csecsi iunior geographiam Novae Angliae iuventuti tradidit.

Eam igitur terram, ex qua nunc, Doctissimi atque Ornatissimi Viri, invitationem Vestram laeti accepimus, litterati Hungarici iam tum cognoscere stude-

bant, cum eius incolae societate quadam cum humano cultu civilique Europaeo coniuncti esse coeperunt.

Postea vero non solum litterati nostri amore studioque libertatis, aequalitatis, germanitatis inflammati erant, quas Patria Vestra post pugnas gloriosissimas libera res publica facta in omnes mundi partes diffuderat, sed plures etiam viri nostri regendae civitatis periti, pluresque bello egregii virtutem Vestram civicam bellicamque imitantes pro libertate nostra animo forti et invicto dimicabant.

Vestra deinde Patria gloriosissima non solum naufragos patriae nostrae tempestatibus obrutae caritate fraterna singulari excepit, sed etiam in operas misit cives nostros, qui nunc plures apud vos vitam degunt, quam quot ii Hungari fuerunt, cum quibus dux noster Arpad ante mille annos Hungariam constituit.

Nunc demum sub Rege nostro magno sapientique, a cuius nomine gloriosissimo Universitas nostra appellatur, etiam nos pacem beatam agentes ad fontes *Lucis Veritatisque*, Universitatis Vestrae sententiam secuti, pervenire conamur. Inflammati enim sumus exemplo Vestro per duo iam saecula summo studio omnibus dato, qui progredi atque apud alios valere student.

Nos recentiores eventuque rerum minus felices praecipio honore caritateque vos salutamus, quibus contigit, ut festos dies anniversarios anni ducentesimi Universitatis Vestrae vigentis celebretis. Qua opportunitate data nos quoque Deum omnipotentem exoramus, ut Universitati Vestrae nova prospera saecula, Patriae Vestrae omnem laudem gloriamque largiri dignetur; a

Vobis autem petimus, ut benevolentiam caritatemque etiam in posterum Universitati Patriaeque nostrae tribuatis.

Datum Claudiopoli, quae Hungarice Kolozsvár vocatur, in Hungaria, anno millesimo nongentesimo primo, Kalendis Octobribus.

JOSEPHUS LÖTE,
h. t. Rector Universitatis.

UNIVERSITY OF KÖNIGSBERG

QUOD Bonum Felix Faustum Fortunatumque Sit Incluto Collegio Yalensi Universitatis Novoportensis Faustissimis Auspiciis Ante Hos Ducentos Annos Condito Doctorum Illustrissimorum Splendidis Nominibus Aeque Ac Discipulorum Praestantissimorum Studiis Assiduis Insignito Omnigenae Humanitatis Propugnaculo Spectatissimo Universae Americae Decori Atque Ornamento Sacra Saecularia Secunda Diebus XX XXI XXII XXIII Mensis Octobris Anni MDCCCCI Pie Celebranti Ex Animi Sententia Gratulantur Eidemque Fortunam Propitiam Prosperrimumque Rerum Omnium Successum Apprecantur Universitatis Albertinae Regimontanae Rector Et Senatus Et Professores Omnium Ordinum

(Seal.)

LAFAYETTE COLLEGE

FACULTAS Coll. Lafayettensis S. D. Praesidi Sociisque Univ. Yalen.

Acceptam invitationem benignam habemus. Praesidem nostrum Ethelbertum D. Warfield, vicem expleturum illis diebus gaudii vestri designavimus.

Vobis congratulamur de gloria et progressu universitatis vestrae, annosae, clarissimaeque, atque speramus dies illos festivos felices faustosque futuros esse.

Valete.

EASTONE, PENNA.,
IX Kal. Oct. MDCCCCI.

S. L. FISLER,
Secretarius.

LEHIGH UNIVERSITY

THE LEHIGH UNIVERSITY,
PRESIDENT'S ROOM,

SOUTH BETHLEHEM, PENN.,
October, 1901.

THE Board of Trustees, the President, and the Faculty of Lehigh University offer their congratulations to the President and Fellows of Yale University on the occasion of the celebration of the two hundredth anniversary of the founding of Yale College.

They recognize with the fullest appreciation the earnest educational effort and the high standard of scholarship, the lofty ideal of citizenship, the sturdy patriotism, and the moral force for which she has always been distinguished, and which have made Yale a synonym of integrity of purpose.

As the Collegiate School at Saybrook developed into the College of New Haven and expanded, in the fullness of time, into Yale University, a pioneer of education during the first century of her existence and a leader of human progress during her second, so we look forward with confident anticipation to new phases of beneficent activity during her third century, so auspiciously begun, as the University moves steadily on in its chosen pathway of "Light and Truth."

UNIVERSITY OF LEIPZIG

An den Präsidenten und Fellows der Universität Yale:

DAS Pflügen und Säen der Geistlichen in Saybrook haben eine Ernte für die ganze Welt vorbereitet. Das Uebersiedeln nach New Haven und darauf die Freigebigkeit Elihu Yales sicherten den Grund für erfolgreiche Arbeit. Die Freiheit der Wissenschaft verband sich leicht mit dem Streben der Kolonien nach politischer Freiheit und Selbständigkeit, und fand ihre Rechnung in der Unabhängigkeit der Vereinigten Staaten.

Stets ist der Stern Yales am ewigen Himmel der Wissenschaft deutlicher geworden. Wir denken an die Theologen Timothy Dwight und Nathaniel William Taylor, an Noah Porter, Theolog und Philosoph, an George Park Fisher in Kirchengeschichte, an Theodore Dwight Woolsey, Theolog, Gräcist und Pfleger des Internationalen Rechtes, an den Juristen Francis Wayland, an Edward J. Phelps, Jurist und Diplomat, an Francis Amasa Walker in der Volkswirtschaft, an William Dwight Whitney, den Führer in Sanskrit, an James Hadley, den Gräcisten, an den Paläontologen Othniel Marsh, an den Mineralogen James Dwight Dana,

an den Chemiker Benjamin Silliman, und an Andrew Dickson White, Erzieher und Diplomat, zum zweiten Male Vertreter der Vereinigten Staaten am Hofe des Deutschen Kaisers.

Möchte es der Universität Yale vergönnt sein, in immer steigendem Masse, die Wissenschaft zu fördern, Gotte zu Ehren, der Welt zum Wohle, und sich selbst zum Ruhme.

Die Universität Leipzig:

LEIPZIG, den 15 Juli, 1901.

(Seal.) DR. ZWEIFEL,
derzeit Rector.

UNIVERSITY OF LEYDEN

Praesidi Professoribus Sociisque Universitatis Yaleanae quae Noviporti est in Civitate Connecticut Universitatis Lugduno Batavae Senatus S. P. D.:

QUONIAM id facere nos res nostrae non sinunt quod pro Vestra humanitate a nobis petitis, ut e nostro numero unum mittamus, qui Vobiscum ferias bisaeculares clarissimae Vestrae celebret Universitatis, literis saltem publice ad Vos datis significare volumus cordi nobis esse Sororem illam Americanam, nosque, quamvis absentes, cum illa laetari atque gaudere.

Inde ab antiquis enim temporibus usque ad hanc aetatem multae res populum Americanum et Universitatem Lugduno-Batavam gratissimis inter se iungunt vinculis. Sic aedificii in quo illa tabernacula sua posuit, umbra ad eum usque pertinet locum, qui Joanni Robinsono perfugium praebuit, ubi consilium de profectione iniit cum viris illis, quos Vos etiamnunc tamquam patres suspicitis, olim suae religioni suaeque pietati novam quaerentes patriam: ibi navem conscendere decreverunt, quae a Maii Mensis Floribus nomen habebat. Contra nostra Universitas grata recordatur novi fuisse mundi filium Joannem Lothrop Motley, quo nemo disertius, nemo facundius aerumnas illas, gloriae laudisque plenas descripsit, quibus originem suam debet illa: huius enim historici narratio cultorum hominum corda sensu quodam percussit honoris admirationisque.

At non solum e remota aetate repetenda nobis sunt caritatis vincula. Immo ea, quae verorum amicorum est, cura atque industria—et est ea communis nobis cum tota vetustae Europae docta gente—mentis oculis prosequimur disciplinis doctrinaeque dicata illa corpora, quae dirimit a nobis Oceanus, dum ad altiora nituntur et tantum non evolant. Est enim volatus ille non tam ignotus Europaeo veritatis indagatori, quin oculis eum possit contemplari intelligentibus; sat multa tamen sibi soli habet propria, quae contemplationem illam acuant impleantque mira quadam cupiditate cognoscendarum divitiarum, quas in communem doctorum usum nisus ille iam attulit et posthac est allaturus.

Denique corpori alicui quam uni homini diem gratulari natalem ideo suavius est, quod gaudium illud non tristi hac perturbatur cogitatione: "Quo quisque a nascendi hora remotior, eo ad mortem accessit propius." Nam mortem quidem homo gravior ante oculos habet semper; tunc illam neglegit cum de Yaleana aliqua agitur Universitate. Non ergo Soror Vestra Lugduno-Batava decantatam aliquam dicis causa pronuntiat formulam, sed ut suo sibi sensu omnia accipiantur verba postulat, cum suae gratulationis consilium mentemque hoc versu complectitur.

Saecula permaneat Yalei docta caterva.

H. Van der Hoeven,
Rector Magn.

W. Van der Vlugt,
Actuarius.

L. B. m. Oct., a. 1901.

UNIVERSITY OF LONDON

To the President and Fellows of Yale College in New Haven:

We, the Chancellor, Vice-Chancellor, Fellows, Senate, Graduates, and Students of the University of London, offer our hearty congratulations on the completion of two hundred years since the foundation of the Collegiate School of Connecticut, which, with an ever widening area of usefulness and renown, has taken a place among the greatest academic institutions of the world, so that wherever learning is cherished the name of Yale University is known.

Separated by the Atlantic, we are nevertheless bound to you by origin, by language, and by our common desire that in each successive generation useful education and good learning may flourish and abound.

We bid you God-speed as your University enters on the third century of its great career, and express our heartfelt belief that in the future, as in the past, Yale University, a centre of all fruitful and ennobling knowledge, will render the highest service not only to your own country, but to all mankind.

Kimberley,
Chancellor.

Henry E. Roscoe,
Vice-Chancellor.

Edward Henry Busk,
Chairman of Convocation.

London, October 3, 1901.

(Seal.)

Arthur W. Rucker,
Principal.

UNIVERSITY OF LUND

Universitatis Yalensis Praesidi Sociisque Universitas Carolina Lundensis, S. P. D.:

QUOD ad sollennia exacti Vobis secundi saeculi rite celebranda benigne invitati sumus, hoc gratum sane nobis est atque iucundum.

Quibus sollennibus qui nostro nomine intersit quominus legetur obstant longa itinerum intervalla, ut nobis hoc relinquatur ut his litteris Vobis, quod de litterarum studiis, de cognitione rerum, denique de omni humanitate optime meriti estis, congratulemur atque in futura saecula felicia faustaque optemus.

Homines de populo nostro, opibus et artibus vestrarum civitatum paene in immensum crescentibus, huius laudis tantae iamdiu participes sunt; multisque hominibus nostratibus domus florentes et labores honesti inter Vos et sunt et fuerunt. Qua re quod Vobiscum societate quadam et necessitudine coniuncti sumus, eo magis laetitia vestra fruimur et Vobiscum laetamur.

Laeti igitur congratulamur Vestrae Universitati tertium saeculum faustis ominibus ineunti.

Diu floreat maneatque Universitas Yalensis, insigne Americae decus atque ornamentum!

MAGNUS BLIX,
Rector Universitatis Lundensis.

LUNDAE, mense Octobri a. MCMI.

(Seal.)

LUTHER COLLEGE

(Telegram)

President of Yale University, New Haven, Connecticut:

QUOD bonum, felix, faustumque sit.

LAUR. LARSEN,
President Luther College.

McGILL UNIVERSITY

THE Governors, Principal, and Fellows of McGill University, Montreal, desire to offer their very cordial congratulations to their brethren and fellow-workers of Yale University on the completion of two centuries of a highly distinguished history; and the representatives whom they have delegated to attend her Bicentennial Festival—viz., William Peterson, C.M.G., LL.D., Principal of the University, and Bernard J. Harrington, M.A., Ph.D. (Yale), LL.D., Professor of Chemistry—are charged to express their best wishes for the continued prosperity and the still greater usefulness of an institution which has already done so much for the advancement of literature, science, and art, and whose future may be confidently expected to resemble her illustrious past, not only in these respects, but also in the maintenance of a living union between academic training and high ideals of citizenship.

WALTER VAUGHAN, Secretary. STRATHCONA, Chancellor.

MONTREAL, 16th October, 1901.

UNIVERSITY OF MADRAS

To the Secretary of the Corporation, Yale University.

Sir:

THE Chancellor, Vice-Chancellor, and Fellows of the University of Madras desire to tender to your Corporation their hearty congratulations on the occasion of the two hundredth anniversary of the Founding of Yale College, and to express their hope that such an ancient and honourable institution may long continue its eminent and beneficent career.

They are sorry that the intervening distance is too great to permit of their being represented at your meetings in October, and the regret is accentuated by the fact that Madras and Yale have a certain bond of union in the memory of the man who was both governor of this settlement and benefactor and name-giver of your University.

I have the honour to be,
Sir,
Your most obedient servant,
ALEX. J. GRIEVE,
Registrar.

SENATE HOUSE, August 15, 1901.

MANSFIELD COLLEGE, OXFORD

We, the Council of Mansfield College, Oxford, desire to send our greetings and congratulations to the University of Yale on the occasion of her bicentenary.

We rejoice that the University has accomplished two hundred years of happy and progressive life, during which she has so well and honourably served her own State, the American people, and the whole commonwealth of letters.

We gratefully recognize the eminence of the scholars Yale has produced, the distinction of the statesmen, jurists, and economists she can reckon among her sons, and the achievements of her men of science, who, while enriching our literature and extending our knowledge of nature, have founded her schools, educated her students, and organized her famous Museum.

We wish also to express our profound gratitude for the services Yale has rendered, in the past as well as in the present, to religion and theology.

We are very grateful that, while Yale has been especially an object of interest to the churches of the Congregational order, her services have been limited to no church, but have been distinguished by a noble catho-

licity, a large scholarship, a quickening genius, and a liberal spirit.

We hold in high honour those sons of Yale who have conspicuously served the learning and the theology which our own College was founded to cultivate, and would select from the roll of her dead, were it only as typical of those it honours but may not name among the living, the names of Jonathan Edwards, Timothy Dwight, Nathaniel Taylor, Leonard Bacon, Henry Dexter, and Presidents Woolsey and Noah Porter.

We devoutly pray that this goodly succession of scholars and divines may not cease, and that in the centuries to come pious sons may continue to add new lustre to the University and to crown the brows of their venerable Mother with the laurels of learning and public service.

We are, Mr. President, Professors, and Fellows,

Your respectful and obedient servants,

ALEC. MACKENNAL, B.A., D.D.,
Chairman.

ALBERT SPICER,
Treasurer.

A. M. FAIRBAIRN, M.A., D.D., LL.D.,
Principal.

JOHN MASSIE, M.A.,
Vice-Principal and Delegate.

OXFORD,
September, 1901.

UNIVERSITY OF MARBURG

(Cable Message)

MARBURG, October 21, 1901.

Yale University, New Haven, Conn.:

HERZLICHEN Glückwunsch sendet

Universität Marburg:

JÜLICHER.

MARIETTA COLLEGE

MARIETTA COLLEGE,
MARIETTA, OHIO,
OFFICE OF THE PRESIDENT,

October 4, 1901.

MR. ANSON PHELPS STOKES, JR.
Secretary of the Yale Corporation.

Dear Sir:

MARIETTA COLLEGE acknowledges with thanks the invitation to be present at the celebration of the Bicentennial of Yale University, and regrets that it seems impossible for her to be represented on that most interesting occasion. This college, one of the oldest of the sisterhood in the West, has reason to send a special greeting to Yale. In 1788 a company of Revolutionary officers from New England, with their families and friends, made the first permanent settlement in the Northwest Territory at this place. Nine years later, in 1797, these pioneers established the Muskingum Academy in order that their children might have the benefit of classical training. The desire for higher education thus manifested maintained the academy for many years, and led finally to the incorporation of Marietta College in 1835.

The first preceptor of the Muskingum Academy was David Putnam, a grandson of General Israel Putnam and a graduate of Yale College in the class of 1793. We may reasonably conclude, therefore, that Yale furnished the first teacher of the classics, probably the first professional teacher, to the great region west of the Alleghany Mountains. This bit of history may be worth recalling at the time of your celebration. We do not forget, further, that Douglas Putnam, son of David, of the class of 1826, Yale, was one of the incorporators of Marietta College, the secretary of its Board of Trustees from the beginning to his death in 1894, and a generous friend and benefactor.

Marietta College, therefore, remembering these early impulses it received from Yale, sends its warm congratulations to the University, with the prayer that the next two hundred years of the history of Yale may be as rich in blessing to her, and to the country through her, as the past two hundred years have been.

Very truly yours,

ALFRED TYLER PERRY,

President.

MASSACHUSETTS HISTORICAL SOCIETY

THE Massachusetts Historical Society have the honor to acknowledge the invitation of the President and Fellows of Yale University to attend the coming celebration of the two hundredth anniversary of the founding of Yale College, to be held in New Haven, Connecticut, during the week beginning the 20th October instant. The Council of the Society having voted to accept this invitation, Charles Francis Adams, LL.D., and Morton Dexter, M.A., are hereby designated, appointed, and authorized to appear and act as its representatives on the occasion in question.

CHARLES FRANCIS ADAMS,
President.

(Seal.) EDWARD J. YOUNG,
HENRY W. HAYNES,
Secretaries.

BUILDING OF THE MASSACHUSETTS HISTORICAL SOCIETY,
1154 BOYLSTON STREET, BOSTON,
Thursday, October 10, 1901.

UNIVERSITY OF MESSINA

REGIA UNIVERSITÀ
DI
MESSINA

MESSINA, 15 Juli, 1901.

Sir:

IN answer to your kind invitation, I beg you to represent the University of Messina at the celebration of the two hundredth anniversary of the foundation of Yale College.

I have the pleasure to send, on this solemn occasion, a historical volume that was published by the Professors of our University on the three hundred and fiftieth anniversary of its foundation.

With the best compliments,

PROF. V. MARTINETTI,
Rector.

To the President of Yale University,
New Haven, Connecticut (U. S. Am.).

UNIVERSITY OF MISSISSIPPI

UNIVERSITY OF MISSISSIPPI,
CHANCELLOR'S OFFICE.

October 16, 1901.

To the President and Fellows of Yale University:

ON behalf of the Faculty of the University of Mississippi I am commissioned to express their grateful appreciation of your generous invitation to be present at the Yale Bicentennial Celebration, and their sincere congratulations on the long and most distinguished work of the noble institution which you represent.

The University of Mississippi is peculiarly indebted to Yale. One year after the opening of the University of Mississippi, in 1849, Dr. Augustus B. Longstreet, a graduate of Yale, of the class of 1813, I think, succeeded to the presidency here, and for nine years ably directed the affairs of this institute, impressing the strongly marked character which was his upon the students of this University and the people of Mississippi. He was

succeeded in 1856 by another distinguished graduate of Yale, Dr. Frederick A. P. Barnard, who served as President, and then as Chancellor, until 1861. These men gave unusual vigor and power to the first years of the University of Mississippi, and contributed very largely to whatever of success it has achieved in later years.

Trusting that the future of your noble University will even more grandly than its past realize the hopes of its founders, and regretting that I cannot in person express our appreciation by being present,

Most sincerely yours,

ROBERT B. FULTON,

Chancellor.

UNIVERSITY OF MISSOURI

To the President and Fellows of Yale University in New Haven:

THE University of Missouri greets you on this auspicious anniversary with hearty good wishes. Our greetings will appear more than a mere formality when we remind you that the first President of this University, Dr. John H. Lathrop, whose name and memory grow brighter with time, was a son of Yale; and our past seems linked with your present as we call to mind that the first in the line of noted men to fill the chair of chemistry here, Professor George Hadley, was an uncle of your honored President.

We claim, then, Yale, in one sense, as our Alma Mater, and take pride in laying at her feet to-day the tribute of a grateful daughter.

R. H. JESSE,
President.

(Seal.)

UNIVERSITY OF MISSOURI,
COLUMBIA, 20 October, 1901.

UNIVERSITY OF MONTPELLIER

(Seal.)

MONTPELLIER, le 22 juillet, 1901.

A Monsieur le Président et à MM. les Professeurs
de l'Université Yale,
New Haven, Connecticut, États-Unis d'Amérique.

Monsieur le Président et Messieurs les Professeurs:

C'EST toujours avec sympathie que nous saluons les Universités étrangères, alors que, dans des fêtes solennelles, elles célèbrent l'heureux anniversaire de leur fondation; il suffit, en effet, d'un commun amour de l'humanité et de la science pour établir un lien solide entre les Universités du monde entier.

Mais notre sympathie est beaucoup plus profonde quand l'Université en fête appartient à une nation amie, que son histoire et ses aspirations rapprochent de la nôtre. La patrie de Washington et de Franklin est toujours chère à la patrie de Rochambeau et de La Fayette; la démocratie française n'a pas cessé, depuis Tocqueville, d'avoir les yeux fixés sur la démocratie américaine, et nos deux Républiques ont un zèle égal pour la liberté et pour le progrès, auxquels leurs Universités surtout ont à cœur de se dévouer.

Enfin, si l'Université de Montpellier est une des plus vieilles de l'Europe, le Collège Yale lui ressemble en ce qu'il est une des plus anciennes Universités des États-Unis, et son existence, plus courte, n'en a pas moins été glorieuse.

Aussi est-ce avec joie qu'à la veille du deuxième centenaire de votre Université, nous la félicitons et lui souhaitons une prospérité complète et durable.

Le Recteur,
Président du Conseil de l'Université:

(Seal.) AM. BENOÏST.

Les Doyens, Directeur et Professeurs,
Membres du Conseil de l'Université:

G. MASSOL.
E. RIGAL.
L. COURCHET.
A. DELAGE.
FORGUE.
CASTETS.
VIGIÉ.
J. CHARMONT.
MAIRET.
GACHON.
BRÉMOND.
DAUTHEVILLE.

UNIVERSITY OF MOSCOW

(Cable Message)

Moscow, October 19, 1901.

President of Yale University,
New Haven, Conn., U. S. A.:

Le conseil de l'Université de Moscow envoie un salut fraternel à Yale University à l'occasion du bicentenaire écoulé de sa glorieuse existence et exprime le vœu sincere de voir sa prospérité se prolonger à l'avenir pour le plus grand éclat de la science.

Le Recteur,
A. Tichomirov.

MOUNT HOLYOKE COLLEGE

MOUNT HOLYOKE COLLEGE,
December 3, 1901.

MOUNT HOLYOKE COLLEGE wishes to congratulate Yale University upon her two hundred years of service to church and state.

The scholarly ideals upheld at the Bicentennial Celebration will be a strong force in the educational progress of the world.

Mount Holyoke College, founded by one whose aims for the higher education of women are being realized in the opportunities given to-day, gratefully acknowledges Yale's generous recognition of women's educational work, and rejoices in the liberal policy expressed by President Hadley in the words "Our brotherhood of learning knows no bounds of time, place, profession, or creed."

MARY E. WOOLLEY,
President.

CLARA F. STEVENS,
BERTHA E. BLAKELY,
HELEN M. SEARLES,
Committee of the Faculty.

ROYAL ACADEMY AT MÜNSTER

DER RECTOR DER KGL. ACADEMIE,
MÜNSTER, den 27 September, 1901.

An den Herrn Präsidenten der Yale-Universität in New Haven, Connecticut, America:

FÜR die gefällige Einladung zu der bevorstehenden 100 jährigen Stiftungsfeier des Yale-College beehrt sich der Unterzeichnete im Namen des Senates der hiesigen Akademie den verbindlichsten Dank zugleich mit den besten Glückwünschen und mit dem Bedauern auszusprechen, dass die weite Entfernung es verbietet, der geehrten und freundlichen Einladung Folge zu leisten.

Der Rektor
der Königlichen Akademie
T.V.
BLUDAU.

UNIVERSITY OF NEW BRUNSWICK
(Seal.)

The University of New Brunswick to Yale University:

THE University of New Brunswick sends cordial greetings and warmest congratulations to Yale University on the completion of two hundred years of scholarly activity and usefulness.

Although remote in situation, and younger by a century, the University of New Brunswick feels that it has much in common with its sister University. The same devotion to truth and righteousness, the same zeal in spreading the light of knowledge, the same broad spirit of religious toleration characterize both.

Universities know no national boundaries. It is very fitting at this time that the University of the loyalist province of New Brunswick should pay its tribute of respect and admiration and should send its heartfelt wishes for continued and ever growing prosperity to Yale University, whose influence has been felt by every State in the Union, and whose fame now extends throughout the civilized world.

That no mark of respect may seem wanting, the Senate have charged the Chancellor of this University, along with one of its graduates whom he may select, to proceed to Yale University and present in person this message of sympathy and good will.

FREDERICTON, N. B., CANADA,
October 9, 1901.

COLLEGE OF THE CITY OF NEW YORK

THE President of the College of the City of New York, General Alexander S. Webb, LL.D., having delegated me to represent our alumni, I have the honor and the pleasure to present to the President of Yale University our profound congratulations on the occasion of the celebration of its Bicentennial Anniversary.

During these many years we have admired the noble career of Yale. Our graduates have gone to you. Your graduates have come to us. We are one in the love of sound learning; one in devotion to the highest good of our beloved country.

May peace and prosperity ever attend your University.

CLEVELAND ABBE,
C. C. N. Y., 1857.

October 19, 1901.

NORTHWESTERN UNIVERSITY

(Seal.)

THE President, Trustees, and Faculty of Northwestern University extend greetings to the President and Fellows of Yale University on the occasion of the celebration of the two hundredth anniversary of the founding of Yale College.

They are glad, by their delegated presence, to participate in the commemoration of the growth and splendid achievements of Yale College, and join in paying tribute of honor to the high service which for two centuries the Institution has rendered to science and letters, to the arts and discipline that ennoble human life and are conservative of society and government.

Accepting the invitation with which they have been honored, they delegate one of their number, the Dean of the College of Liberal Arts, to represent them as the bearer of their congratulations and fervent good wishes.

October, nineteen hundred and one.

DANIEL BONBRIGHT,
Acting President of the University.

FRANK P. CRANDON,
Secretary of the Board of Trustees.

UNIVERSITY OF ODESSA

(Cable Message)

ODESSA, October 18, 1901.

The President and Professors of Yale College, New Haven, Connecticut, America:

THE Council of the Imperial University of Odessa, congratulating upon the accomplishment of the two hundredth anniversary of the enlightened work of Yale College, renowned in history and philosophical researches, sends heartiest greetings and wishes for its future prosperity and success in the aid of learning.

Prorector,
DEREVICKIJ.

OXFORD UNIVERSITY

Praesidenti et Sociis Universitatis Yalensis Cancellarius Magistri et Scholares Universitatis Oxoniensis S.P.D.:

GRATULAMUR vobis, viri doctissimi, ducentesimum annum a prima institutione cum tanta hominum frequentia hodie concelebrantibus. Nobis non ignota est sapientia illa ac futuri provisio qua vir venerabilis Elihu Yale Collegium vestrum, vixdum ex incunabulis egressum, in Novum Portum transtulerit opibusque suis cumulaverit. Itaque nobis reputantibus quam sit alacre quam praecox Americanorum ingenium haudquaquam mirum videtur Universitatem vestram tam cito ad justam maturitatem pervenisse, et tam variam studiorum rationem constituisse. Etenim haud invita certe Minerva ista Universitas progressionem fecit, quae brevi spatio Theologia, Philosophia, Scientia, Medicina, litterarumque cognitione laudem consecuta est eximiam. Nos ergo Oxonienses, voluntati vestrae et benignitati libenter annuentes, mittendos curavimus legatos qui nostram vicem gratulationibus fungi et laetitiae publicae partem habere possint, fausta omnia et felicia vobis exoptantes.

Datum in Domo nostra Convocationis die VI° mensis Julii A. S. MDCCCCI.

(Seal.)

UNIVERSITY OF PADUA

REGIA UNIVERSITÀ DI PADOVA,
PADOVA, addi 5 Ottobre, 1901.

IL consiglio accademico ricevuto l'invito di codesta Università di mandare rappresentanti alle feste che si celebreranno in occasione del secondo centenario dalla sua fondazione, decise che ove nessuno dei nostri professori potesse venire a New Haven, avremmo mandato per iscritto congratulazione ed auguri e ci saremmo fatti rappresentare alle feste stesse. E poichè, con nostro grande dispiacere, a nessuno del corpo accademico è possibile di venire ora a New Haven con lieto animo adempio all'incarico datomi dal consiglio accademico, ed in nome di tutta l'Università di Padova invio felicitazioni ed auguri alla Yale University: felicitazioni per la prospera vita di cui ha sempre goduto in questi due secoli codesta fra le più antiche università americane, auguri che possa sempre più fiorire e prosperare per l'incremento della scienza e dei buoni studi.

Nel tempo stesso comunico alla S.V. Ch^ma^ che ho pregato, a nome del consiglio accademico, il Ch^mo^ Prof^r^ Edward S. Dana di volere rappresentare l'Università nostra alle feste giubilari.

Con profondo ossequio,
Il Rettore,
R. NASINI.

Al Ch^mo^ Sig^r^ Presidente della
Yale University, New Haven,
Connecticut, Stati Uniti.

UNIVERSITY OF PARIS

A L'Université De Yale L'Université De Paris.

Messieurs Et Très Honorés Collègues:

VOTRE Université, deux fois séculaire, a vu les États-Unis monter à ce degré de puissance, qui fait l'étonnement et l'admiration du monde. Elle a contribué pour sa large part au développement de la civilisation intellectuelle et morale de votre grand pays. Aussi l'Université de Paris vous remercie-t-elle de l'avoir conviée à cette grande fête, et s'est-elle empressée de vous apporter son salut, ses félicitations et ses vœux.

Américains et Français, nous avons de communs souvenirs, très chers à l'un et à l'autre peuple, et dont un siècle écoulé n'affaiblit ni la vivacité, ni le charme. Jamais un désaccord prolongé ne s'est produit entre nos gouvernements, et, aujourd'hui, la similitude des institutions rapproche encore nos deux nations républicaines.

D'autre part, les relations intellectuelles se multiplient entre les États-Unis et la France. Nous saisissons l'oc-

casion que nous offre cette solennité, pour remercier les Universités américaines du bon accueil qu'elles font à nos compatriotes qui viennent, chaque année, leur parler de nos écrivains, de nos artistes, de nos idées et de nos mœurs. C'est aussi un honneur pour nous qu'une Université comme la vôtre fasse dans son enseignement une place si honorable à notre histoire, à notre langue et à notre littérature. Enfin, nous nous félicitons que des étudiants commencent à venir d'Amérique demander le doctorat de notre Université. Lorsque nous avons institué, à côté de nos examens professionnels, cet examen et ce titre scientifique, que les étrangers peuvent rechercher aussi bien que nos étudiants nationaux c'est à la jeunesse américaine que nous avons surtout pensé.

Messieurs et Très Honorés Collègues, nous sommes heureux aussi de nous rencontrer aujourd'hui avec les représentants d'autres nations.

C'est la science qui permet ces réunions de savants et de penseurs venus de tous les pays; elle abrège les distances, et elle abaisse les obstacles matériels qui s'opposaient jadis à la libre communication entre les hommes. Les autres obstacles céderont un jour à son action persévérante. Elle prépare l'acceptation pour tous du principe de la solidarité humaine, car elle est l'effort de tous pour tous, des individus et des peuples les uns pour les autres, du présent pour l'avenir.

Les fêtes, comme celle d'aujourd'hui, sont des manifestations bienfaisantes. Nous vous remercions d'y avoir convié l'Université de Paris, que sa haute antiquité

n'empêche pas de regarder vers l'avenir et d'avoir foi en lui.

Paris, en Sorbonne, le 26 août, 1901.

Le Vice-Recteur,
Président du Conseil de l'Université,
GRÉARD.
Le Secrétaire du Conseil,
E. LAVISSE,
Professeur.

(Supplementary Letter)

CONSEIL DE L'UNIVERSITÉ DE PARIS

PARIS, le 20 Septembre, 1901.

Monsieur:

LE Conseil de l'Université étant en vacances ne peut être réuni.

Mais je suis sûr d'être son interprète en vous priant de joindre à notre adresse l'expression de nos condoléances les plus profondes pour le deuil qui vient de frapper l'Université de Yale et la nation tout entière des États-Unis d'Amérique.

Vous voudrez bien déposer ce témoignage entre les mains de M. le Chancelier.

Recevez, Monsieur, l'assurance de ma considération la plus distinguée.

Le Vice-Recteur,
Président du Conseil de l'Université de Paris,
GRÉARD.

Monsieur Hadamard, Professeur-Adjoint
à la Faculté des Sciences de
l'Université de Paris.

UNIVERSITY OF PENNSYLVANIA

The University of Pennsylvania to Yale University; Greeting:

THE University of Pennsylvania brings its cordial tribute of congratulation and applause to the commemoration of the completion of the second century of Yale University.

We recall the story of that auspicious day when a few country ministers brought each the gleanings, so hardly spared, from his meagre book-shelves and laid them on the study table of the little parsonage at Branford, that there might be visible evidence of a new college born in this Western World, and declared the new thought that it should be for the service of the commonwealth as well as of the church.

We look with pleasure and admiration on the splendid harvest of that humble planting; and, above all her other noble attributes, greet Yale University as preeminently the mother of college presidents. Once and again our own Franklin, a century and a half ago, sought to win her son and tutor, Samuel Johnson, for

that first position here which he afterwards held in what is now Columbia College. In later years De Lancey and Stillé came, bearing the laurels of Yale, to the provostship of this University.

We have shared with many American universities in the choice fruits of the discipline of Yale; we unite with all the academic world in congratulations on the present and good wishes for the future of the great University that so amply fulfils the high purpose of its founders.

CHARLES C. HARRISON,
Provost.

PHILADELPHIA,
October the first, 1901.

Attest:
JESSE T. BURK,
Secretary.

(Seal.)

UNIVERSITY OF PRAGUE

Der Yale Universität in New-Haven Connecticut zur Feier ihres zweihundertjährigen Bestandes die deutsche Carolina-Ferdinandea in Prag:

UNTER den berühmten Universitäten der Union ragt die Yale Universität, ehrwürdig durch ihr Alter und angesehen durch ihre wissenschaftlichen Leistungen, wie eine feste Burg auf dem Gebiete des geistigen Lebens empor.

In dem Lande der Freiheit, wo die Selbständigkeit des Individuums im Volkscharakter wurzelt und einen so hohen Grad erreicht hat, wie kaum in einem anderen Volke, fand auch die Lehre und Forschung einen günstigen Boden. Anfangs nur wenig beachtet, wirkt das Geistesleben der vereinigten Staaten nunmehr belebend auf Europa zurück, und bewundernd blicken wir auf die reichen wissenschaftlichen Erfolge der Schöpfung Elihu Yales und ihre grossartigen technisch vollendeten Einrichtungen.

Immer mehr und mehr umspannt die Wissenschaft die Länder und Völker, und das geistige Band, das die

Atlantis von Ost nach West verbindet, ercheint bereits so fest geknüpft, dass wir die geistigen Fortschritte und die Schicksale der Hochschulen im Lande Benjamin Franklins mit Spannung verfolgen.

Daher freuen wir uns als Vertreter der ältesten deutschen Universität der zweitältesten Universität der Union zur Feier ihres zweihundertjährigen Bestandes herzliche Grüsse mit dem aufrichtigen Wunsche entbieten zu können:

Möge die Yale Universität entsprechend ihrer glänzenden Vergangenheit auch in fernster Zukunft ihren jüngeren Schwestern ein leuchtendes Muster sein und weithin ihr Licht ausstrahlen, um damit die Bahnen der freien Forschung und Lehre zu erhellen.

Prag, im September 1901, im 553. Jahre der deutschen Carolina-Ferdinandea.

Dr. Friedrich von Wieser,
d. z. Rector.

LIBRARY OF THE UNIVERSITY

PRINCETON UNIVERSITY

Universitati Yalensi Matri Dilectae Honore Distinctae Devinctae Amore Fausta Felicia Fortunata Pientissime Exoptat Filiarum Primigenia Universitas Princetoniensis:

HAUD facile exprimere possumus, viri doctissimi Yalenses, quantis afficiamur gaudiis quod Universitas vestra per annos ducentos paulatim ex minimis crescens hodie ad apicem honorum eminere longe lateque conspicitur. Quis in illo fidei virgulto parvulo jampridem in agro vestro posito eodemque fortunis tempestatum adhuc dubiis obnoxio hanc arborem scientiae magnam cuius in ramis requieverunt omnes artes et disciplinae liberales tunc providere potuisset? Parvi sane illi dies. Quis autem dispexit dies parvos? Profecto ea non sunt parva censenda sine quibus magna constare non possunt.

Quod optanti divum promittere nemo
Auderet volvenda dies en attulit ultro,

olim cecinit vates Mantuanus. Vos autem meliora in schola Christi didicistis. Non enim volvenda dies sed Deus Ipse qui maiores vestros transtulit eorumque posteros sustinet haec quoque attulit.

Ut pervenire ad summa nisi ex principiis non potest ita nihil rerum Deus voluit magnum effici cito. Longa utique porrigitur annorum series quae vestram academiam in immensum crescentem comitatur. Quoniam insuper accedit quod in ratione rerum congruenter naturae crescentium summa in principiis latent principia autem in summis patent vetera vestra praeconia sunt novorum. Diu ergo vigeant illae fidei radices pristinae ex quibus pullulaverunt in vestra Universitate tot rami scientiae nobiles quorum sub tegmine grato requiescentes, velut in umbraculis ulmorum vestrarum pulcherimarum, habitent filii vestri et filiorum filii multum studiis incumbentes multa hominibus profutura sibi proponentes multa secum volventes de veritate aeterna quae velut sol alia et eadem iterum iterumque nascetur.

(Seal.) FRANCISCUS L. PATTEN,
Praeses.

Datum in Aula Nassovica
Idibus Octobribus, MCMI.

UNIVERSITY OF ROSTOCK

INCLUTAE litterarum Universitati Yaleanae academiarum Americanarum post Harvardianam antiquissimae, quae e schola Saybrookensi orta postquam in Portum Novum transmigravit novis semper incrementis adquisitis iam omnium artium omnium disciplinarum altrix atque cultrix exstitit celeberrima, tertium saeculum inituraе fausta omina comprecantes diem festum ex animi sententia gratulamur.

Rector et Concilium
Universitatis Rostockiensis:
STAUDE,
h. t. Rector.

Dabamus die II mensis IVLII
A.D. MCMI.

(Seal.)

RUTGERS COLLEGE

Universitatis Yalensis Praesidi Curatoribus Professoribus Praeses Curatores Professores Collegii Rutgersensis S. D.:

UNIVERSITAS vestra in quanta sit hominum admiratione et caritate nuper festus ille dies declaravit quo ad eam multi undique viri clari et eruditi honoris causa convenerunt: quorum et frequentia et omnis oratio eo pertinebat, ut non sine maximis cum totius civitatis tum singulorum commodis talem optimarum artium magistram per tot annos floruisse existimarent. In qua opinione et illorum laus continetur, qui tantam rem incohaverunt atque ad hanc aetatem perduxerunt, et vestra, qui eam susceptam diligentia vestra maiorem etiam effecistis. Nos igitur decet non solum ex animo vobis gratulari, quia ex studiis factisque vestris tantum fructum famae et dignitatis percepistis, verum etiam, id quod facimus, vere sincereque optare, ut vos ita de re publica meritos favor Dei et benevolentia hominum, sicut antea, in posterum quoque comitentur.

Datae
Novi Brunsvici in Nova Caesarea
IV Kal. Nov. A.D. MDCCCCI.

AUSTIN SCOTT,
Praeses.

DAVID MURRAY,
Scriba Curatorius.

(Seal.)

IRVING S. UPSON,
Scriba Facultatis.

UNIVERSITY OF ST. PETERSBURG

Collegii Yalensis Praefecto Sociisque Viris Ornatissimis Sacra Bisaecularia Rite Celebraturis Universitatis Imperatoriae Petropolitanae Rector Senatusque S. D. P.:

OCEANO licet terrarumque immenso prope spatio a Vobis, Collegae Humanissimi, simus disclusi, votis tamen effusissimis sacra Vestra sollemnia universi prosequimur: lucet nempe humanitatis eadem *Lux* ubique gentium, eademque *Veritas* omnibus scientiarum cultoribus sese praebet investiganda. Quod utrumque cum insigni Vestro rectissime inscripseritis plurimaque in omni litterarum genere et utilia et honesta praestiteritis, dubium nullum, quin ab omnibus qui ubique sunt virorum doctorum coetibus gaudia Vestra legitima maximo sint applausu excipienda.

Valete.

Rector AD. HOLMSTEN.
Decani SERGIUS PLATONOFF.
VLADIMIR SCHEVIAKOFF.
VICTOR LIBER BARO DE ROSEN.
VASSILI EFINOFF.

Datum PETROPOLI
MDCCCCI
die 24 Septembris.

(Seal.)

INSTITUTE OF TECHNOLOGY IN SAXONY

KÖNIGL. SÄCHS.
TECHNISCHE HOCHSCHULE REKTORAT.

DRESDEN, am 20 September, 1901.

To the President and Fellows of Yale University, New Haven, Connecticut:

INDEM wir für die ehrenvolle Einladung zu der bevorstehenden 200 Jahrfeier der Gründung Ihrer berühmten Anstalt unsern verbindlichsten Dank aussprechen, bedauern wir aufrichtigst, verhindert zu sein, einen Vertreter zu dieser Feier zu entsenden. Wir bitten aber die aufrichtigsten Glückwünsche der hiesigen Technischen Hochschule freundlichst entgegennehmen zu wollen.

Rektor und Senat
der Königlich Sächsischen Technischen Hochschule:
MEHRTENS.

COLLEGE COMMITTEE OF THE UNITED FREE CHURCH OF SCOTLAND

To Yale University:

THE College Committee of the United Free Church of Scotland desire to offer their heartiest congratulations to Yale University on the celebration of the two hundredth anniversary of its foundation.

Among the many influences which have given to the American nation a foremost place among the peoples of the world, one of the most powerful has been its admirable educational institutions, and of these Yale University is one of the oldest and most distinguished. The Committee recall with cordial appreciation the noble work which it has accomplished, since the days of its establishment as the Collegiate School of Connecticut, in the promotion of scientific study in all departments of thought and inquiry. They rejoice that it maintains the eminent position which it has so long held, and that its development has kept pace with the demands of the national life during a period of remarkable change and progress.

With special interest the Committee recognise the services which the University has rendered to theological research, and the friendly relations which it has cultivated with the theological schools of other countries.

The Committee cherish the confident hope that Yale University, with its inspiring traditions, will remain for generations to come a centre of learning and a fosterer of intellectual activity and culture.

In name and on behalf of the College Committee of the United Free Church of Scotland,

JAMES KIDD,
Convener.

September, 1901.

UNIVERSITY OF STOCKHOLM

Senatus Universitatis Holmiensis Amplissimo Senatui Academico Yalensi S. P. D.:

PERMAGNAM e literis Vestris laetitiam cepimus quibus nos certiores fecistis ducentesimum Vos Universitatis Vestrae nobilissimae annum celebraturos. Cuius Musarum sedis antiquissimae, illustrissimae, maxima studiosorum frequentia ornatae famam egregiam longinqua Oceani spatia non potuerunt finibus cohibere. Pia Vobiscum nos quoque servamus memoria conditorem eius venerabilem Elihu Yale, cuius diligentia et impensis facta sunt tantae magnitudinis futurae initia. Quam ille praeclarum, quam immortale sibi erexerit monumentum, tot lumina per orbem terrarum clarissima Universitatis Yalensis testantur. Quorum in numero sunt Timotheus Dwight, praeses olim insignis, spectatissimus in literis vir, Benjaminus Silliman, Jacobus D. Dana, naturae investigatores excellentissimi, Jacobus L. Kingsley, linguarum antiquarum peritissimus, alii multi, qui per bina haec saecula eruditionis doctrinaeque laudibus floruerunt. In eodem denique numero Vos estis ipsi, adhuc vivi, quo-

rum omnium curam continuam in servanda, confirmanda, promovenda literarum et artium Americanarum gloria versari, ita ut nihil omnino, quod ad universitatis nostri saeculi dignitatem splendoremque conferat, desideretur, non ignoramus. Quam gloriam magis magisque in dies crescentem laetissimis animis congratulantes videmus, piisque ac sinceris votis exoptamus, ut summa semper in republica doctorum auctoritate perfruens per longam saeculorum seriem vivat, vigeat, floreat Universitas celeberrima Yalensis.

SVANTE ARRHENIUS,

Datum HOLMIAE
Idibus Septembr. MDCCCCI.

Rector Universitatis Holmiensis
Senatus Academici Praeses.

(Seal.)

UNIVERSITY OF STRASSBURG

KAISER-WILHELMS-UNIVERSITÄT,
STRASSBURG, den 5. August, 1901.

IM Namen und Auftrag des akademischen Senats unserer Kaiser-Wilhelms-Universität habe ich die Ehre, Ihnen zu dem zweihundertjährigen Jubiläum Ihrer Hochschule die besten Glückwünsche hiermit zu übermitteln. Möge ihr auch fernerhin eine gedeihliche Entwickelung beschieden sein und eine bedeutsame Mitarbeit an der Lösung der Aufgaben, die an die Wissenschaft aller Kulturstaaten immer neu herantreten!

Von Entsendung eines Vertreters unserer Universität haben wir leider absehen müssen, da bei der grossen Entfernung dem betreffenden Delegirten eine zu lange Unterbrechung seiner Vorlesungen zugemutet werden müsste.

Rektor und Senat der Kaiser-Wilhelms-Universität:
SPITTA.

An
den Herrn Rektor der
Yale University
in New Haven,
Amerika, Vereinigten Staaten,
Connecticut.

SWARTHMORE COLLEGE

(Telegram)

SWARTHMORE, PA., October 22, 1901.

President Hadley, New Haven, Connecticut:

THE faculty and students of Swarthmore College to Yale University greeting, and may you celebrate many centennials.

SYRIAN PROTESTANT COLLEGE

(Translation from the Arabic)

From the President, Trustees, and Officers of the Syrian Protestant College in Beyrout to the President and Trustees of Yale University, and to all its instructors and students: Peace, with the favor and blessing of God.

CONGRATULATION to Yale University! Congratulation to her president, her trustees, and her faculty! Congratulation to all her students: both those who are now in attendance and the graduates of past years, who have been an honor to her and to the country in which she stands! For God Almighty has been with her and has led her by the hand to the completion of the two hundredth year of her establishment.

Therefore we, the president of the Syrian Protestant College in Beyrout, its trustees, its officers, and all its instructors, do present to the illustrious president of Yale University, to its honorable trustees, and to all its worthy faculty and students our sincere and hearty

congratulations, and we pray that God may be with them in the future as he has been in the past, and that he may add to them such measure of his blessings and his favor as may render them an illustrious example to their country and a blessing to the whole world.

It is he who hears and answers. Amen.

THE PRESIDENT AND TRUSTEES
OF THE SYRIAN PROTESTANT COLLEGE
IN BEYROUT.

UNIVERSITY OF TOKYO

(Translation)

As in October of the present year Yale University is to celebrate the two hundredth anniversary of its foundation, the Tokyo Imperial University has the honor to send Professor Yeiji Nakajima, Kogakuhakushi, of the Engineering College, to participate in that celebration and to speak as its representative on that occasion of rejoicing.

Although the dawn of the eighteenth century preceded by more than seventy years your national independence, and although that was for everything in your country a time of beginnings, yet at that early day wise men recognized the indispensableness of higher education and laid the foundation of your University. Since then two centuries have passed. In that time everything in the world has moved forward and great changes have taken place; and yet by these movements and changes the foundation of Yale has not been shaken, but, surmounting all obstacles and overcoming all difficulties, it has discharged with a single purpose the mission of a university. For this reason many eminent

scholars have come from its halls, the scope of its learned investigations has yearly increased, its nurture of useful and able men has kept pace with the progress of your country, and thus Yale has truly become one of the celebrated universities of the world. Such success is an encouragement to all who are engaged in the work of education.

In learning there is no exclusive dominion; its benefits are universal. Even in feudal times, when every land made high its boundaries and the spirit of men was exclusive, yet even then the universities were the fountains of knowledge, and their influence tended to reconcile and unite the peoples. To-day also the great nations are competing with one another in their warlike preparations, in the making of great guns and mighty men-of-war, so that in this respect the present remains like the past, but all the while the quiet tide of the sea of learning has continued to rise and its waters have extended without limit. Only in the world of learning is the brotherhood of humanity discernible. The fact that the Imperial University of Japan, in the extreme Orient, sends a member of its family to your birthday celebration testifies to the sincerity of its rejoicing with you.

And we have a further reason for offering our congratulations on this occasion. The founding of Japan was in the remote past, but its recent progress began with the coming of Commodore Perry, who brought to us the light of civilization. A monument in commemoration of his coming to Kurihama in 1853 has just now

been unveiled amid the rejoicings of our government and people, and in the presence of representatives of your government and navy. Thus Japan gladly testifies its debt to America, whose civilization is so largely due to the influence of Yale. When we remember this our expressions of rejoicing with you are spontaneous.

Moreover, from among our graduates many have gone to Yale for further instruction, and after their return, some in public and some in private life, have contributed much to our national advancement. This help is the gift of your University. As I reflect that I am one of those who have been in Yale, and that it is now my part to send a representative to read in my name these words of congratulation, I cannot but express my appreciation of the high honor which this pleasant duty puts upon me.

KENJIRO YAMAGAWA,
Rigakuhakushi,
President of the Imperial
University of Tokyo.

TOKYO,
September 1, 1901.

TRINITY UNIVERSITY, TORONTO

Praesidenti Sociisque Yaleiae Universitatis Cancellarius Magistri ac Scholares Academiae Collegii Sacrosanctae Trinitatis apud Torontonenses salutem dicunt:

Nos hodie vobis libentissime gratulamur, cum anno Collegii Yaleii conditi ducentesimo jam exacto, summa cum omnium laude magna encaenia celebratis.

Illa enim vestra Universitas et jamdudum per omnes gentes famam egregiam adepta est, et apud nos Canadenses praecipuo honore habetur, qui, quamquam alia Re-Publica usi, communem tamen vobis originem, linguam, leges moresque tenemus; necnon eorundem majorum memoriam pie veneramur.

Itaque hoc certissimo praesagio gaudemus fore ut Yaleia Universitas cum alumnorum suorum antiquorum gloria, tum praesentium spe ac futurorum freta adjuvante Deo per saecula corroboretur atque augeatur.

A. d. XII Kal. Nov. A. S. MDCCCCI.

THOMAS CLARK STREET MACKLEM,
Doct. in Leg., Procancellarius.

GULIELMUS JONES,
Doct. in Jur. Civ., Registrarius.

UNIVERSITY OF TORONTO

Q. B. F. F. S. Cancellarius Vice-Cancellarius Senatus Praeses et Professores Universitatis Torontonensis Praesidi et Sociis Universitatis Yalensis S. P. D.:

Nos ut vobis, viri illustrissimi, testemur Litterarum Rempublicam unam esse et indivisam, quod commune genus et originem Universitas amborum habet, quod plurimum pacis hominumque cultus interest ut totum Nomen, quod aiunt, Anglo-Saxonicum societatem amicitiamque inter se coeat et conjungat, idcirco vos vestras saeculares ferias iam iterum celebrare summa laetitia audivimus. Nec nos fugit Academiam vestram his ducentis annis *Velut Arbor Aevo* miris auctibus crevisse et quasdam quasi propagines in utrumque Oceanum emisisse et per ora hominum volitare nomina multorum qui ex Aede vestra Academica exierint. Quamobrem vobis gratulamur et ut verba nostra laeta ad vos mittamus, Robertum Ramsay Wright, A.M., Vice-Praesidem et Biologiae Professorem apud nos, laeti delegimus ut laetitiae vestrae intersit.

Utinam vero ab Academia vestra per saeculum cuius limen sanctissimum nunc intramus *Lux et Veritas* semper ut antea emittatur.

(Seal.)

J. Loudon,
Praeses.

Gulielmus R. Meredith,
Cancellarius.

Datum ex Aede Academica,
Oct., MDCCCCI.

Jacobus Brebner,
Registrarius.

UNIVERSITY OF TÜBINGEN

UNIVERSITÄT TÜBINGEN.

Dem Vorsitzenden und den Mitgliedern der Yale Universität:

HABE ich im Namen unser Universität zu dem zweihundertjährigen Fest ihrer Stiftung die aufrichtigsten collegialischen Wünsche für fröhliches Wachsthum und Gedeihen darzubringen und zugleich das Bedauern auszusprechen, dass Niemand von uns in der Lage ist, diese Glückwünsche persönlich darzubringen.

Mit collegialischem Gruss
Der Rektor der Universität Tübingen:
FISCHER.

TÜBINGEN,
den 24. Sept., 1901.

TULANE UNIVERSITY

TULANE UNIVERSITY OF LOUISIANA,
NEW ORLEANS, October 16, 1901.

To the President and Fellows of Yale University.

Gentlemen:

I AM empowered by the administrators and faculty of the Tulane University to forward to you the sincere greetings and wishes of this institution for the prosperity and usefulness of Yale in its new era. It is a matter of genuine regret to us that we shall not be represented on the occasion of your Bicentennial Anniversary.

The history of Yale is, in a measure, the history of the country. There is no arithmetic that can measure its influence upon the political and social life of America, and we have strong faith that in the years to come it shall continue to stand even more strenuously than in the past for culture, character, and good citizenship.

Very sincerely,

EDWIN A. ALDERMAN,
President.

UNIVERSITY OF UPSALA

Praesidi et Sociis Universitatis Yalensis S. P. D. Rector et Senatus Universitatis Upsaliensis:

MAGNO nos adfecerunt gaudio litterae Vestrae, viri doctissimi et clarissimi, quibus signifastis instare sollemne saeculare, quo memoriam Universitatis Vestrae abhinc ducentos annos conditae sitis renovaturi. Quaque estis humanitate atque liberalitate etiam voluistis e nostro numero aliquem mitti, qui Vestro usus hospitio festis illis diebus laetitiae communis particeps esset. Cui invitationi tam benignae tamque honorificae ne obsequamur, cum regionum longinquitate itinerisque difficultate prohibeamur, id quod valde dolemus, hoc uno, quo possumus, modo nobis liceat Vobis Vestraeque Universitati et peracta feliciter saecula congratulari et in posterum faustissima et laetissima quaeque precari atque augurari. Vigeat, floreat, incrementa capiat Universitas Yalensis! Ut adhuc de praeclaris artium liberalium studiis optime merita est, ita posthac in iis colendis, augendis, promovendis prospero semper versetur successu!

Valete nobisque favere pergite!

Dabamus Upsaliae mense Septembri a. MDCCCCI.

Senatus Academici nomine:

(Seal.) OLOF HAMMARSTEN,
Rector.

UNIVERSITY OF UTRECHT

Praesidi et Sociis Universitatis Yalenae S. D. Q. P.
Rector et Senatus Universitatis Ultraiectinae:

GRATIS animis, viri amplissimi, agnoscimus humanitatem, qua nos invitastis, ut vobiscum memoriam Universitatis Yalenae ante hos ducentos annos conditae celebraremus.

Gaudemus gaudio vestro et libenter congratulamur vobis tam laetum eventum.

Dolemus, quod longum spatium itineris, quo nos a sede vestra separamur, nec non negotia denuo inchoantis studiorum cursus impediunt, quominus unum pluresve de collegio nostro mittamus, qui laetissimae solemnitati, quam mox estis obituri, intersit intersint.

Speramus atque precamur Universitati vestrae multa saecularia laetifica vobisque ipsis mentis et corporis vires, quibus usi, quod facitis, artium bonarum atque scientiarum fines sedulo proferatis.

Pro Senatu amplissimo Universitatis Ultraiectinae:

A. A. W. HUBRECHT,
Rector.

MOLENGRAAFF,
Ab actis.

M. Sept. A. D. MCMI.

VICTORIA UNIVERSITY

Praesidi Senatui Totique Academiae Yalensi S.P.D. Universitas Victoria:

LIBENTISSIME, viri doctissimi, vobis paruimus postulantibus ut e nostro quoque numero adesset qui vestri festos dies agentium gaudii fieret particeps, et nostram vicem vobis omnia fausta precaretur. Itaque Thesaurario nostro, viro apud nos, si quis alius, de institutione tam puerorum quam adulescentium optime merito, Edwardo Johanni Broadfield, nunc ipsum intra fines vestros commoranti mandatum dedimus ut Academiam vestram adiret, et nostris vos verbis salvere iuberet. Neque enim quemquam nostrum latet quam artis vinculis coniunctae sint Universitates Britannicae et Americanae, quam grata aemulatione, cum discipulorum vario ludicrorum genere contendentium tum aetate provectiorum de doctrina et scientia rite promovenda, uti soleant. Juvat sane meminisse quot his ducentis annis alumni intra moenia vestra eruditi ad rempublicam accesserint, quot civibus suis profuerint, sive rebus divinis, nusquam cum uberiore fructu excultis, sive artibus, vel legibus, vel medicinae, vel mercaturae studuerint. Quod ut sit perpetuum et ut nomen Yalense magis magisque inclarescat precamur omnes.

ALFRED HOPKINSON,
Vice Cancellarius.

UNIVERSITY OF VIRGINIA

University of Virginia,
Charlottesville, Va., October 16, 1901.

The chairman and faculty of the University of Virginia, gratefully acknowledging the kind invitation of the president and faculty of Yale University to assist at the celebration of the Bicentennial of the founding of that great institution, have the honor to request that Dr. Thomas Nelson Page be received as the accredited representative of the University of Virginia on that auspicious occasion.

The chairman and faculty take advantage of this opportunity to offer their congratulations on the distinguished history of Yale, and their best wishes for its continued welfare.

The Faculty of the University of Virginia,
By P. B. Barringer,
Chairman.

UNIVERSITY OF WASHINGTON

UNIVERSITY OF WASHINGTON,
SEATTLE, WASHINGTON.

THE University of Washington congratulates Yale University on her Bicentennial Anniversary, and trusts that the institution that has sent out so many democratic and patriotic sons, who in business circles, in legislative halls, and on college faculties have nurtured and fostered the universities of the people, may continue to radiate light and truth through ages to come.

FRANK PIERREPONT GRAVES,
President University of Washington.

ARTHUR RAGAN PRIEST,
Secretary.

UNITED STATES WEATHER BUREAU

THE chief of the United States Weather Bureau takes pleasure in conveying to the president of Yale University, by the hand of Professor Cleveland Abbe, these congratulations on the auspicious celebration of the Bicentennial of Yale.

The University that has given to the world men who have contributed to meteorological science such fundamental work as that done by Jared Mansfield, 1777; Josiah Meigs, 1778; Jedidiah Morse, 1783; Denison Olmsted, 1813; John Locke, 1819; Charles Tracy, 1832; Edward Claudius Herrick, 1838; William C. Redfield, 1839; Jonathan Homer Lane, 1846; Hubert Anson Newton, 1850; William Henry Brewer, 1852; Josiah Willard Gibbs, 1858; Arthur William Wright, 1859; Francis E. Loomis, 1864; and, above all, Elias Loomis, 1830, will ever be held in honor by the officials of the Weather Bureau.

The future of meteorology depends largely on the influence of your schools of science.

WILLIS L. MOORE,
Chief U. S. Weather Bureau.

WELLESLEY COLLEGE

THE president and faculty of Wellesley College unite in congratulations to Yale University on the completion of two hundred years of honorable service to the state and to the country, and wish to return thanks for the bountiful hospitality of the University at the magnificent celebration of the Bicentennial Anniversary.

(Seal.) CAROLINE HAZARD,
President.

Done at WELLESLEY COLLEGE this
twenty-fifth day of October,
MDCCCCI.

WESLEYAN UNIVERSITY

Universitatis Guesleianae Praeses Professores Universitatis Yalensis Praesidi Sociis Professoribus Viris Clarissimis Doctissimis Salutem:

FAUSTO omine, Commilitones Illustrissimi, anno saeculi ineuntis iam abhinc tertii exorta est Academia Vestra, aetate nunc demum Venerabilis, omnium bonarum artium Faustrix, inter labentia aevi Praesidium doctrinae atque Columen, verae sapientiae semper cultrix, filiorum omnibus in ordinibus civium bene de Re Publica meritorum Mater Fecundissima.

Vobis igitur diem Eius natalem ducentesimum pie riteque concelebraturis nos cum vicinitatis tum amicitiae vinculis artissime coniuncti sollemnia Vestra mentibus atque animis prosequemur; et quo familiarius gaudio et laetitiae nobis, ut existimamus, communi intersimus, Vobis invitantibus quosdam ex ordine nostro viros probos delegavimus qui has litteras ad Vos perferant, et praesentes per hos dies festos nostram erga Vos observantiam coram testificari possint.

Vivatis Valeatis.

(Seal.)

Dátum MEDIOPPIDO, CONNECT.
Id. Oct. an. Sal. MDCCCCI.

WESTERN RESERVE UNIVERSITY

To the President and Fellows of Yale University; Greeting:

On the occasion of the celebration of the two hundredth anniversary of the founding of Yale College the president and faculties of Western Reserve University desire to express to you in formal manner their hearty congratulations on the past, and best wishes for the future. This is their special privilege, for in the early days of the century, when the Western Reserve was settled by New England stock, this college was founded to perpetuate in the new West the educational ideas and traditions of Yale.

Great has been Yale's history in that first century; greater has it been in that which has just ended; greater and more glorious may it be in the many centuries which are to come! They congratulate you upon the noble body of alumni who have gone forth from your halls to labor for God and humanity; upon the additions to human knowledge which have been made by those who have toiled in your midst; and upon the

vastly increased facilities now placed at your command with which to carry on the work of civilization and culture.

May the brightness of the truth be never dimmed within the walls of Yale, but shine forth with ever increasing brilliancy, and may the glory of the past be but an earnest of the future!

CHARLES F. THWING,
President.

WESTERN RESERVE UNIVERSITY,
CLEVELAND,
October 11, 1901.

UNIVERSITY OF WISCONSIN

The President and Faculty of the University of Wisconsin to the President and Fellows of Yale University; Greeting:

THROUGH its accredited representatives, George Cary Comstock, Professor of Astronomy, and Edward Thomas Owen, Professor of the French Language and Literature, the faculty of the University of Wisconsin offers to Yale University congratulations upon two centuries of academic life, acknowledging with gratitude her distinguished service to education in the past and rejoicing greatly in her present usefulness and the assured promise of ever increasing service to scholarship and to letters.

In testimony whereof, witness the seal of the University of Wisconsin and the signature of its chief executive.

E. A. BIRGE,
Acting President.

(Seal.)

UNIVERSITY OF WÜRZBURG

Rektor und Senat der Kgl. Julius-Maximilians Universität Würzburg an den Praesidenten und die Mitglieder der Yale Universität in New Haven:

WIR danken für die freundliche Einladung zur Feier des zweihundertjährigen Bestehens Ihrer Universität und übersenden Ihnen hiemit zu diesem Jubilaeum unsere herzlichsten Glückwünsche, da es uns leider die Umstände versagen, Ihnen dieselben durch eine Abordnung überbringen zu lassen.

Getreu den Traditionen einer ruhmvollen Vergangenheit und eingedenk der grossen Aufgaben der Gegenwart begrüssen wir freudig das Blühen und Gedeihen Ihrer Universität und wünschen derselben, dass sie sich immer reicher und kräftiger entfalten und gestalten möge theilnehmend an der Arbeit, die als geistiges Band die Hochschulen aller Länder umschliesst.

WÜRZBURG,
im September, 1901.

Der derzeitige Rektor,
DR. ABERT.

(Seal.)

APPENDICES

Appendix I

THE BICENTENNIAL PUBLICATIONS

With the approval of the President and Fellows of Yale University, a series of volumes was prepared by a number of the professors and instructors and issued in connection with the Bicentennial Celebration, as a partial indication of the character of the studies in which the University teachers are engaged. The first volumes were issued before the Celebration, the others following at intervals through the college year. Three have not yet been published at the time of this writing, but are expected to appear shortly.

Two other publications were issued in connection with the Bicentennial Celebration, though not as parts of this series. These were the Life of John Trumbull and the Diary of President Stiles. The former was the outcome of a task originally assigned to the Committee on Art, namely, the cataloguing of the extant works of Trumbull, in connection with the exhibition in the School of the Fine Arts. The subject suggested more ample treatment than was at first contemplated, and was undertaken by a member of the committee. The diary of President Stiles was included among a number of manuscripts bequeathed by Stiles to his successor in the presidency, and since preserved in the University Library. It has long been known that the diary contained much valuable matter, especially relating to the early history of the College, and the Corporation appointed its present editor to publish it in connection with the Celebration.

The titles of the regular Bicentennial series, and also of the two special works last mentioned, are as follows:

The Education of the American Citizen. By Arthur Twining Hadley, LL.D., President of the University.

SOCIETOLOGY: A Text-book of the Science of Society. By William Graham Sumner, LL.D., Pelatiah Perit Professor of Political and Social Science.

TWO CENTURIES' GROWTH OF AMERICAN LAW, 1701–1901. By Members of the Faculty of the Law School.

THE CONFEDERATE STATES OF AMERICA: A Financial and Industrial History of the South during the Civil War. By John Christopher Schwab, Ph.D., Professor of Political Economy.

ESSAYS IN HISTORICAL CRITICISM. The Legend of Marcus Whitman —The Authorship of the Federalist — Prince Henry the Navigator — The Demarcation Line of Pope Alexander the Sixth, etc. By Edward Gaylord Bourne, Ph.D., Professor of History.

INDIA, OLD AND NEW: With a Memorial Address. By Edward Washburn Hopkins, Ph.D., Professor of Sanskrit and Comparative Philology.

THE GREAT EPIC OF INDIA: Its Character and Origin. By Edward Washburn Hopkins, Ph.D., Professor of Sanskrit and Comparative Philology.

PLUTARCH'S THEMISTOCLES AND ARISTIDES: Newly Translated, with Introduction and Notes. By Bernadotte Perrin, Ph.D., LL.D., Professor of the Greek Language and Literature.

THE ELEMENTS OF EXPERIMENTAL PHONETICS. By Edward Wheeler Scripture, Ph.D., Assistant Professor of Experimental Psychology.

BIBLICAL AND SEMITIC STUDIES. Critical and Historical Essays by the Members of the Semitic and Biblical Faculty.

BIBLICAL QUOTATIONS IN OLD ENGLISH PROSE WRITERS: II. By Albert Stanburrough Cook, Ph.D., L.H.D., Professor of the English Language and Literature.

SHAKESPEAREAN WARS: I. Shakespeare as a Dramatic Artist, with an Account of his Reputation at Various Periods. By Thomas Raynesford Lounsbury, LL.D., L.H.D., Professor of English.

ON PRINCIPLES AND METHODS IN LATIN SYNTAX. By Edward Parmelee Morris, M.A., Professor of the Latin Language and Literature.

LECTURES ON THE STUDY OF LANGUAGE. By Hanns Oertel, Ph.D., Professor of Linguistics and Comparative Philology.

CHAPTERS ON GREEK METRIC. By Thomas Dwight Goodell, Ph.D., Professor of the Greek Language and Literature.

THE GALLEGO-CASTILIAN COURT LYRICS OF THE FOURTEENTH AND FIFTEENTH CENTURIES. By Henry Rosemann Lang, Ph.D., Professor of Romance Philology.

LIGHT: A Consideration of the More Familiar Phenomena of Optics. By Charles Sheldon Hastings, Ph.D., Professor of Physics.

CONTRIBUTIONS TO MINERALOGY AND PETROGRAPHY, FROM THE LABORATORIES OF THE SHEFFIELD SCIENTIFIC SCHOOL. Edited by Samuel Lewis Penfield, M.A., Professor of Mineralogy, and Louis Valentine Pirrson, Ph.D., Professor of Physical Geology.

ELEMENTARY PRINCIPLES IN STATISTICAL MECHANICS, DEVELOPED WITH ESPECIAL REFERENCE TO THE RATIONAL FOUNDATION OF THERMODYNAMICS. By Josiah Willard Gibbs, Ph.D., LL.D., Professor of Mathematical Physics.

VECTOR ANALYSIS: A Text-book for the Use of Students of Mathematics and Physics. Founded upon the Lectures of Josiah Willard Gibbs, Ph.D., LL.D., Professor of Mathematical Physics. By Edward Bidwell Wilson, Ph.D., Instructor in Mathematics.

STUDIES FROM THE CHEMICAL LABORATORY OF THE SHEFFIELD SCIENTIFIC SCHOOL: I. Inorganic Chemistry. II. Organic Chemistry. Edited by Horace Lemuel Wells, M.A., Professor of Analytical Chemistry and Metallurgy.

STUDIES IN PHYSIOLOGICAL CHEMISTRY: Being Reprints of the More Important Studies issued from the Laboratory of Physiological Chemistry. Edited by Russell Henry Chittenden, Ph.D., Professor of Physiological Chemistry and Director of the Sheffield Scientific School.

STUDIES IN EVOLUTION. Mainly Reprints of Occasional Papers selected from the Publications of the Laboratory of Invertebrate Paleontology, Peabody Museum. By Charles Emerson Beecher, Ph.D., Professor of Historical Geology and Curator of the Geological Collection.

RESEARCH PAPERS FROM THE KENT CHEMICAL LABORATORY. Two volumes. Edited by Frank Austin Gooch, Ph.D., Professor of Chemistry.

THE MECHANICS OF ENGINEERING: I. Kinematics, Statics, and Kinetics. By Augustus Jay DuBois, C.E., Ph.D., Professor of Civil Engineering.

JOHN TRUMBULL. A brief Sketch of his Life, to which is added a Catalogue of his Works. Prepared for the Committee on the Bicentennial Celebration of the Founding of Yale College. By John Ferguson Weir, N.A., M.A., William Leffingwell Professor of Painting and Design and Director of the School of the Fine Arts.

THE LITERARY DIARY OF EZRA STILES, D.D., LL.D., PRESIDENT OF YALE COLLEGE. Edited under the Authority of the Corporation of Yale University, by Franklin Bowditch Dexter, M.A. Three volumes.

To the foregoing may properly be added the "Translation of the Atharva Veda, with full Critical and Exegetical Commentary," mentioned on page 282 of this volume. This work, begun by the late Professor William Dwight Whitney of Yale University, was completed by Professor Charles Rockwell Lanman of Harvard, and published under the auspices of the latter university in friendly commemoration of the Yale anniversary. The book bears the following dedication:

COLLEGI · YALENSIS · PRAESIDI · SOCIISQVE
HOS · LIBROS
QVOS · SVA · MANV · SCRIPTOS · RELIQVIT
PROFESSOR · ILLE · YALENSIS
GVILIELMVS · DWIGHT · WHITNEY
A · DISCIPVLO · EIVS
CAROLO · ROCKWELL · LANMAN
ALVMNO · YALENSI
PROFESSORE · IN · COLL · HARV
EDITOS
SVMPTIBVS · ALVMNI · HARV
HENRICI · CLARKE · WARREN
PRELO · SVBIECTOS
FERIIS
A . POST · COLL . YALENSE · CONDITVM
CC · CELEBRANDIS
D · D · L · L
PRAESES · SOCIISQVE · COLLEGI · HARVARDIANI

Appendix II

THE BICENTENNIAL COMMITTEES

At a meeting of the Corporation held January 13, 1898, it was voted "that a committee be appointed to prepare plans, with all necessary details, for a proper celebration of the Bicentennial anniversary of the granting of the charter to Yale College, the said celebration to take place in October, 1901." This committee was further directed to raise a fund of not less than $1,500,000, to be appropriated to whatever uses its several donors might indicate, a sufficient part being reserved for a memorial hall. Building plans were to be prepared by the committee as soon as a sufficient fund was assured. The members of the committee were named, and the committee was directed to divide itself, after organization, into appropriate subcommittees, with which should be associated such other gentlemen as the general committee might invite. A first meeting of this general committee was called for January 25, 1898, at the President's room.

THE GENERAL COMMITTEE

The committee met at the time appointed. After a general discussion it was decided that the duties of the committee could best be discharged by three subcommittees,—on Funds, on Building, and on the Celebration, respectively. These subcommittees were appointed, and the general nature of their several functions outlined. The general committee then adjourned subject to call, but it was, in fact, never reconvened. The labors of the three subcommittees were prosecuted independently, and their reports were made directly to the Corporation.

THE FIRST SUBCOMMITTEE, ON FUNDS

The Subcommittee on Funds was the largest of the three, having active members in all the important centers of population. The fund was collected by the personal solicitations of the President and Secretary

and the various members of the committee; but in addition two general appeals were sent out to all the alumni, the first in the spring of 1899 and the second in the autumn of 1900. Shortly after the appointment of the subcommittee it was decided to raise $2,000,000 instead of the amount first named; and the President was able to announce the completion of the fund at the Commencement of 1901.

THE SECOND SUBCOMMITTEE, ON BUILDING AND SITE

THE Corporation, in January, 1898, had already appointed a separate committee "to obtain all necessary information in respect to available sites for the proposed memorial hall," and this and the Second Subcommittee, on Building, were subsequently merged, and have been commonly known under the above joint title.

The Committee on Site examined all the land near the Academic Campus, and considered a dozen possibilities, but all were one by one rejected, for reasons of cost, size, or situation. In the spring of 1899 the property on the corner of College and Grove Streets, with two lots on Grove Street, came into the market. Active negotiations were begun at once, and at the meeting of the Corporation in June, 1899, the committee reported the purchase not only of this property, but of the entire Wall and Grove Street fronts (with the exception of two lots owned by student associations) and also a connecting lot on Wall Street.

At this meeting of the Corporation the larger Committee on Building was formally constituted. This committee at once prepared a plan for a competition of architects, and invited six firms to enter. To each was given a topographical survey of the entire block and a detailed statement of practical requirements. Style of architecture, arrangement of plan, and selection of material were left to the discretion of the competitors. They were required to present block plans for the entire square, of which the proposed Bicentennial buildings were to form but a part.

The competitive designs, presented in November, 1899, proved to be all of high character, and any one would have afforded a fairly satisfactory basis for plans. The plans accepted by the committee received a great deal of further study and elaboration, and were pre-

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

sented to the Corporation at the December meeting and approved. Several months more elapsed before the completed drawings and specifications were ready for estimates, but in the early summer of 1900 builders' bids were received and opened, and shortly afterward a contract was signed with the successful bidder and the work of construction was begun. The Treasurer of the University had thereafter the principal oversight of the work.

THE THIRD SUBCOMMITTEE, ON THE CELEBRATION

For some time before any official action was taken, plans for the Celebration had been in the minds both of members of the Corporation and of other members and graduates of the University. In 1897 there had been much serious but informal discussion as to the best form of commemoration and the best manner of preparing for it. Memorandums written in that year by some of these gentlemen, and still in existence, show that many of the essential features of the Bicentennial were already conceived. As several who had been actively concerned in these preliminary discussions were afterward members of the Third Subcommittee, the actual preparation for the Celebration was started with a considerable initial momentum.

There were four main objects to be kept in mind. First, the Celebration must commemorate the University's two centuries of intellectual and practical achievement; second, by graduate and undergraduate participation, it must be made to reflect the social life of the community; third, due prominence must be given to the fellowship of the University with other institutions of learning; and, fourth, the spectacular and musical features of the Celebration must emphasize the University's unique position with reference to the finer arts.

Details must obviously be intrusted to numerous special committees, but these committees could hardly begin work till the program was practically completed in outline; and the completion of the program involved careful anticipation of much of the detail work of the committees. For a single example, it was obviously of great importance that the invited guests of the University should have ample opportunity to see and meet one another. Banquets for both guests and graduates were at first contemplated, but had to be given up because of several insurmountable difficulties, such as that of provid-

ing a hall that should be both large enough and acoustically suitable. Eventually the guests' social entertainment was partly combined with the spectacular features of the Celebration, and made to serve another useful purpose besides; but all this had to be contemplated in advance, that there might be an equitable adjustment of the conflicting claims for room in the program.

At the meeting of the Corporation in June, 1898, the Third Subcommittee reported a provisional skeleton program, which, as it proved, needed almost no subsequent revision. The work of preparation had been allotted to the several minor committees by whom it was afterward executed, the separate provinces of these committees had been clearly outlined, and nine of them had been appointed. From this time, therefore, the work of preparing for the Celebration was for the most part the work of these separate committees.

THE COMMITTEE ON ART

THE Committee on Art was charged with the decoration of the University's grounds and buildings, and also with the preparation of the exhibit in the School of the Fine Arts; but after the committee's plans had been outlined and partly developed it was found expedient to divide most of the burden between two subcommittees, on Decoration and on Art Exhibits, respectively.

The decorations provided by the former of these subcommittees were so many in number that any verbal statement of the details must be ineffective and bewildering; but all were designed to embody certain fundamental ideas adopted at the outset. The dominant motive of the whole decoration was the constant repetition, on the Campus and elsewhere, of a simple scheme. This scheme was more essentially of color than of form; but even as to form perhaps the most striking impression made upon the eye was that of the effective reiteration, throughout the city, of a few leading ideas. As to color, the decorations were almost exclusively composed of simple effects in blue, orange, and green,—the first shown chiefly in flags and bunting, the second in paper lanterns, and the third in evergreens and trees.

The decoration of the Campus presented at first a difficult problem. It was seen that the most effective decorative draping for buildings is that which emphasizes structural features in the architecture; but

the Campus buildings are of many diverse styles, and any such reinforcement of their architectural lines would involve a serious sacrifice of uniformity. Extensive use of drapery was therefore impracticable; and similar considerations limited the availability of electric lights for the evening illumination. This, however, was no real obstacle; for the official color of the University does not readily lend itself to the uses of drapery, and somber masses of blue could not have contributed much to the desired effect. The problem was to produce whatever degree of festivity and good cheer might be consistent with academic dignity, and at the same time to secure uniformity, simplicity, and intrinsic beauty. There follows a synopsis of the decorations actually adopted.

Along the College Street front of the Campus buildings there were erected a line of Venetian masts, twenty feet high and sixteen feet apart, with cross-bars at a uniform height of sixteen feet making a continuous line from Chapel Street to Elm. All the wood was stained blue. From the top of each mast flew a blue pennant with a white Y in the middle. From the cross-bars hung festoons of laurel and hemlock roping, gathered so as to form two double loops between each two masts, and also a continuous straight line of orange-colored paper lanterns, close together.

Trellis arches of lattice-work, stained blue, were built over the entrances to the Campus, the arches of Osborn Hall, the main door of South Sheffield Hall, and other similarly conspicuous places. These were covered, in such manner as not quite to hide the blue, with hemlock boughs. Over the gateway in Phelps Hall an emblematic shield of white canvas, measuring eight feet by twelve, was wired to the wall. It bore as its central feature a reproduction in blue of the Yale seal, with the letters of the inscriptions in orange; in the lower corners the seals of Connecticut and New Haven; in the upper corners the dates 1701, 1901; and at the sides two blue torches decorated with green wreaths, their orange-colored flames merging in a ribbon-like border that surrounded the whole. Three flags were attached to the top of the frame. Reproductions of this shield were attached to twenty or thirty others of the University buildings, at the height of the second story, and either over the main entrance or elsewhere at each building's effective center. Several white banners were stretched across College Street, bearing legends of welcome.

Such were the decorations seen first from outside. At night the east front of Phelps Hall was illuminated with some 750 electric lights, fastened to the wall and so arranged as to outline eight vertical architectural lines and all the windows. In Vanderbilt Court electric lights, suspended in Japanese lanterns, were festooned from the tree in the center to the corners of the court, and also lined along the side walls. The milder light of the orange lanterns extended, of course, all along the College Street front.

Inside, one of the most conspicuous features of the Campus illumination was the system of flaring torches. A score or more of cast-iron bowls were mounted on twelve-foot masts, and filled with a mixture of cotton waste, resin, and turpentine, in proportions found by experiment to burn longest and with most brilliancy. (This fuel served its purpose admirably; but if it is used again for a similar occasion care should be taken in placing the torches, as they give off disagreeable fumes.) Orange-colored paper lanterns were festooned from tree to tree, and hung in circles around the elms along the sides of the quadrangle. South Middle, by virtue of its unique character and isolated position, was susceptible of special treatment, and orange lanterns were hung in straight lines around its sides, setting off its structural lines. The amphitheater constructed in the northern central part of the Campus for the student dramatics was specially illuminated by some 300 electric lights covered with Japanese lanterns, festooned in fourteen lines from an elm in the middle to scantlings erected for the purpose behind the top rows of seats. In addition to these specially improvised lights, the rooms in the College buildings were of course all illuminated and the windows cleared.

The materials used for the illumination were made almost equally serviceable in the decoration by daylight. One of the most effective features of the latter proved to be the profusion of orange in the lanterns. The bowls of the torches, when emptied of combustibles, held baskets filled with autumn foliage. (Special search was made, just before the Celebration, for well-turned oak, wild cherry, and such other boughs as could be trusted to hold their color.) Most conspicuous, however, were the swallow-tailed blue flags flying from every window, each with a white Y. To secure the desired effect, these had been fastened to staves of uniform length, and specially devised metal sockets had been screwed to the woodwork in such manner that the

staves, when inserted, should be inclined upward at a uniform angle of thirty degrees — the most effective angle for display. Larger flags of the same style were fixed over the doors and in certain more prominent windows, and American flags surmounted the main buildings. The element of green in the color scheme was contributed by the cedar trees with which the woodwork of the stage and amphitheater was screened, and of course by the elms. An unobtrusive but none the less essential and effective feature of the general scheme was the Bicentennial poster designed by a member of the committee, copies of which were affixed to the trunks of the trees. The poster gave the program of the Celebration in medieval type, surrounded by the names of the presidents of Yale. In the four corners were the seals of New Haven, Connecticut, the United States, and the University; and the background of the whole was a delicate elm-leaf tracery.

While the committee's resources were in a manner concentrated upon the old quadrangle as the practical center of the Celebration, the same scheme was carried out elsewhere. College Street was decorated from Elm Street to Grove with blue bunting strung from the poles of the electric railway company. The grounds adjoining South Sheffield Hall were treated with the same combination of blue, orange, and green as the Academic Campus; and elsewhere the principal buildings were marked with shields, flags, and evergreen trimmings. The profuse and beautiful decoration and illumination of the Green and the municipal buildings was the work of the citizens of New Haven, and is not detailed here; but it was planned to harmonize with the University's display. The decoration of private houses was largely guided by a member of the committee. Photographs were taken of several houses of diverse types, and designs for decoration, sketched on the photographs, were supplied to professional decorators and placed on public exhibition. In consequence, houses and public buildings, especially on the torchlight procession's line of march, were generally decorated according to substantially similar schemes. Flags, blue bunting intertwined with evergreen roping, and paper lanterns emphasized throughout the city the committee's idea of simple reiteration and uniformity.

The committee was charged also with the preparation of the Bicentennial medal. The design finally accepted from a great number of competitors is an illustration of the University's motto, "Lux et Veri-

tas," and represents Truth guiding the car of Apollo. It is reproduced as the frontispiece of this volume.

The committee designed also the badge worn at the Celebration. This was a simple reproduction in metal of the Yale seal, with an appropriate legend surrounding it, mounted on a long pin and backed with blue, white, red, or yellow ribbon. The blue badges were distributed to all graduates who attended the Celebration, and served as their tickets of admission to all exercises. White was for the guests of the University, red for officials of the Celebration, and yellow for representatives of the press.

The special work of the Subcommittee on Art Exhibits is mentioned on pages 429 and 583.

THE COMMITTEE ON ENTERTAINMENT

THE task assigned to the Committee on Entertainment was twofold: first, to provide gratuitous entertainment for the invited guests of the University; and, second, to insure sufficient accommodations for those who paid their own expenses.

The guests were provided for in three ways, namely: in private houses, in hotels, and in rooms rented specially for the purpose. In order to secure hospitality, all members of the Faculty who were apparently in a position to entertain, and between 250 and 300 other citizens of New Haven, were addressed by circular. The task was complicated by the tardiness of most of the universities in naming their delegates, and by the fact that many of the committee's hosts were unable to state in advance how many they could entertain, because of uncertainty regarding personal friends who had been invited, but were tardy in responding. Accordingly, early in the autumn, the committee engaged twenty-five rooms in one of the New Haven hotels for a margin of safety. At the last moment a number of rooms were unexpectedly offered by friends of the University, and in consequence, although it seemed a few days before the Celebration that the twenty-five rooms would barely suffice, only about half of them were actually needed. About 300 guests were present at the Celebration. Of these 143 were entertained by members of the Faculty, 113 by other citizens, and the rest either at the hotel or, in a few cases, in quarters secured independently of the committee.

For the paying visitors four kinds of quarters suggested themselves, namely: hotels and boarding-houses in New Haven, hotels and boarding-houses in neighboring towns, rooms in private houses, and temporary quarters installed in the Gymnasium, the railway station, public halls, steamboats, and elsewhere. It was evident from the start that the New Haven hotels could not accommodate more than a very small part of the expected visitors. In order to ascertain what possibility there was of obtaining rooms in private houses, an advertisement was put in the papers in April, 1901, and another followed in June, inviting those who were willing to rent rooms to communicate with the committee. The matter was also ventilated editorially, but with such indifferent results that at Commencement the whole number of rooms offered was but about 235. During the summer vacation the hotels and boarding-houses in the shore resorts and smaller towns near New Haven were canvassed under the committee's direction, with the result that about 2600 rooms became available.

About the middle of the summer people suddenly began to offer rooms without further solicitation from the committee. Applications came in so rapidly that it was difficult to keep up with the necessary clerical work. No room was placed upon the committee's list until it had been carefully inspected and a written report regarding its cleanliness, sanitary arrangements, furniture, etc., made upon a card by one of the committee's inspectors. Before the Celebration began, 4441 rooms had been inspected and listed. Nearly as many more had been voluntarily offered, but there had been no time to inspect them, and they were obviously not needed.

Graduates were publicly notified to apply to the committee for quarters. As their applications began to come in, lists of suitable places were sent them, and as the time grew shorter the committee adopted a system of engaging rooms for applicants, subject to their approval by postal card. Owing to the great number of rooms offered at the last moment it was evident that there would be no need of some of the improvised quarters which had been contemplated; but the committee put up fifty cots in the Gymnasium for emergency use, and, in fact, on one of the nights of the Celebration all but two of these were occupied. In a few cases special arrangements were made for groups of graduates. The entire house of the Pequot Association

at Morris Cove was rented to the Yale Club of New York and reserved for its members. The classes of 1884 and 1885 chartered the steamer *C. H. Northam* and lived on the water, some of the unused rooms in the boat being rented to other persons.

The returns which the committee asked for from their landlords were not in all cases made. It seems, however, that at least 3000 of the listed rooms were unoccupied. As the registration cards showed the presence of about 5000 graduates, the inference is that a large number of those who registered either did not spend the night in town, or visited friends, or made other arrangements independently of the committee.

The committee secured reduced rates (a fare and a third for return tickets) on almost all the railroads outside of New England, and special rates on various scales within New England also. Headquarters were established early in September at 126 College Street, where a large force of assistants were in attendance till after the Celebration. A bureau of information, kept open at the railroad station during the Celebration, was also organized and directed by this committee.

THE COMMITTEE ON GRADUATE PARTICIPATION

THE torch-light procession was an affair of both graduates and undergraduates, and was accordingly in the care of two committees, but the responsibility for general design and organization was with the Committee on Graduate Participation.

Graduates desiring to march in the procession were required to send to the committee in advance a small fee to cover expenses, and to keep their receipts. The committee planned thus to forecast the number of uniforms and torches required, and to have them ready for distribution at an appointed time and place to receipt-holders. It was well, too, to know the probable number of participants before fixing the line of march, in order that, while avoiding conflict where the line crossed itself, the committee might make the whole route no longer than was necessary or desirable. Moreover, other committees were largely dependent upon these returns for information, for example, as to the number of ladies' tickets that it would be proper to issue for the various exercises, the amount of space to be included in the amphitheater, etc.

Subscriptions came in very slowly, and until a few weeks before the Celebration there was little evidence of general interest. In many respects, accordingly, plans were made for a much smaller number of visitors than actually attended. In the early autumn a new system was adopted, and the alumni were canvassed by classes, through the several class organizations, instead of by general advertisements and circulars. The committee had adopted first the latter plan because of the obvious need of making the Celebration an affair for the whole body of the alumni rather than for the separate classes. Class reunions were not encouraged, and every effort was made to strengthen the consolidation of the graduate body for the time being. But the result of the new method of canvassing was an immediate deluge of subscriptions and applications for costumes, which the committee were able to meet only by very strenuous exertions. Their experience will prove useful to the managers of similar enterprises hereafter, so long as anything like present conditions prevail in the University.

The procession was marshaled by classes on the Academic Campus and in certain neighboring lots. Careful estimates and measurements had been made of the space required for each division, and blue prints and circulars of instruction were issued to marshals and posted in conspicuous places. On Monday evening transparencies indicated the place of each participant. The procession formed around the four sides of the quadrangle in parallel lines, with its marching order inverted. Accordingly, when the starting signal was given, and the head of the procession made the circuit of the Campus before passing through Phelps Gateway, each class passed by every other class. The success of the procession as a festivity was in no small degree due to this arrangement. The committee had given instructions for simultaneous playing, at certain times, by the bands; and signals for music, for silence, and for the start were given by "blazing suns" and other kinds of fireworks.

The committee left to individual and class ingenuity the devising of floats and transparencies to add to the gaiety of the procession. It had been hoped that enough of the older and more staid graduates would participate to insure a suitable degree of academic dignity also, but even the committee were surprised at the extent to which these hopes were realized. The class of 1844 was represented by five mem-

bers marching in line; and in general the procession was a joint festival of the whole body of the alumni, irrespective of age, achievement, or dignity.

THE COMMITTEE ON UNDERGRADUATE PARTICIPATION

THE first duty of the Committee on Undergraduate Participation was to interest the students in the Celebration and to organize their efforts. Work was begun in the autumn of 1900; and as soon as the dates and general features of the torch-light procession and the student dramatics had been arranged, the committee called meetings of each of the undergraduate classes. Members of the committee addressed each meeting. Class committees were appointed, and were later subdivided into committees on finance, costumes, decorations, and torches and fireworks. Committees were also appointed in other departments of the University. The committees on finance collected a sum sufficient to pay all the expenses of the undergraduate part of the procession and to make a substantial contribution for the dramatics. The other student committees selected and distributed the costumes, etc., and rendered indispensable assistance in placing the decorations about the University buildings and grounds.

The general Committee on Undergraduate Participation acted throughout in an advisory capacity. The most important part of its official duties, perhaps, was the superintendence of the finances. The surplus left in the hands of the Committee on Graduate Participation from the subscriptions of the alumni was contributed for the student dramatics, and by this sum and the amount contributed by the undergraduates the whole expense was more than met. The surplus has been appropriated for a memorial tablet on the Campus.

Members of the committee also gave very great assistance in the preparation of the student dramatics, but this was done individually. In general, the student committees and the Yale Dramatic Association were the responsible heads.

THE EXECUTIVE COMMITTEE

THE heaviest burden fell, of course, upon the Executive Committee, which became for all practical purposes the representative and successor of its parent, the third of the original three subcommittees.

The other committees, with varying degrees of formality, reported to the Executive Committee, and the latter thus shared the responsibilities of all. One considerable part of its work, for example, was the placing of contracts for carrying out the decorative plans of the Committee on Art and the supervision of their execution. The committee's chief burden, however, was the general responsibility for the multitudinous details not specifically assigned to other committees. The nature of a few of these may be mentioned for illustration.

The Executive Committee appointed marshals and ushers for the academic procession on Wednesday morning, and gave them minute written instructions. The several sections of the procession (foreign delegates, American delegates, the Corporation, etc.) were to be marshaled in several places, ready to start upon a signal and take their places in line. Upon arrival at the Hyperion Theater, the head of the procession was to be conducted by ushers to the stage, the next group to the orchestra seats, and so forth. As there were 155 seats on the stage and 225 in the orchestra, ushers were stationed at the door to count off the proper number in the procession, and to lead the first 155 to the stage, the next 225 to the orchestra, and so on. In order that the details of marshaling and ushering might be thoroughly mastered, so as to insure a minimum of friction on Wednesday morning, the literary exercises of Sunday, Monday, and Tuesday were used as dress rehearsals. All delegates and guests were convened at stated places and times, a procession was formed, and a substantially similar system of marshaling and ushering was practised. Incidentally, the social advantage of bringing all the University's guests together in this manner twice a day was more than ample compensation for the slight constraint involved; and each of the literary exercises became an affair of spectacular as well as intellectual importance.

An appointee of the Executive Committee was charged with the superintendence of the torches. It was his duty, under written instructions, to see that the fuel was properly prepared and stored in a convenient place, and that every night and morning the bowls were filled either with fresh fuel or with baskets of autumn foliage. Another was responsible for the flags,—for their display at proper times, and for the replacing of any that might be damaged or lost. Another saw to it that the packages containing the Bicentennial medals were properly inscribed and distributed at the Art School reception. The

seats in the amphitheater had to be arranged, assigned to classes, and marked by transparencies. The amphitheater itself had to be removed during Tuesday night. The registration of graduates and guests at the Library, the distribution of badges, and the care of the card catalogues of local addresses required a considerable force of assistants under responsible management. The distribution of programs at each literary exercise, the kindling and extinguishing of the illumination, the tacking of posters and blue prints to the trees, the placing of the transparencies on Monday evening, the care of the umbrella stands that were to be spirited into the vestibules if it rained, and the arrangements for moving the scenery from the Campus to the Hyperion Theater on Tuesday evening in case of the same misfortune, were other tasks among the many assigned by the Executive Committee to various individuals. The services of all members of the Faculty not otherwise engaged were enlisted in occupations of this or like nature, but in all cases plans had been made and preliminaries executed by the Executive Committee.

OTHER COMMITTEES

THE work of the other committees, while in some cases very arduous, was for the most part of such a nature as to need no specific description. The selection of the candidates for the honorary degrees, the invitation of the University's guests, and the selection of the gentlemen who made the Bicentennial addresses, were tasks whose results appear in the foregoing pages of this volume. It is a matter of very great regret that the same could be only partly true of the work of the Committee on Music.

The names of the members of all the committees follow.

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THE UNDERGRADUATE COMMITTEES

Chairmen of the General Class Committees: 1901, George M. Smith; 1902, Courtlandt D. Barnes; 1903, Frank W. Moore; 1904, Lansing P. Reed; 1901 S., Southard Hay; 1902 S., Ralph D. Mitchell; 1903 S., Thomas Lord.

Finance Committees: 1901, Julian Day, *Chairman;* Frank M. C. Robertson, George M. Smith, Burton P. Twichell. 1902, Edward L. Skinner, *Chairman;* Courtlandt D. Barnes, William E. Day, Raymond G. Guernsey. 1903, James W. Reynolds, *Chairman;* Charles C. Auchincloss, George B. Chadwick, Frank W. Moore. 1904, Walter S. Cross, *Chairman;* George E. Parks, Lansing P. Reed, Willard B. Soper. 1901 S., Charles C. Sprigg, *Chairman;* Henry B. North, William M. Fincke. 1902 S., Rolfe Kingsley, *Chairman;* William Bailey, Roger W. Griswold. 1903 S., Thomas Lord, *Chairman;* Chauncey O'Neil, Harold L. Vedder.

DECORATION COMMITTEES: 1901, Ray Morris, *Chairman;* Lewis E. Fulton, Allan M. Hirsh, Paul L. Mitchell. 1902, Edward Lyttleton Fox, *Chairman;* George G. Lincoln, Arthur C. Ludington, Reginald C. Vanderbilt. 1903, John M. Dreisbach, *Chairman;* William A. Blount, Jr., Charles Hitchcock, Jr., Frederick W. Wilhelmi. 1904, Russell Cheney, *Chairman;* Winfield N. Burdick, Charles A. Lindley, William L. Mitchell. 1901 S., Augustus S. Blagden, *Chairman;* Southard Hay, John F. Ferry. 1902 S., Norman L. Snow, *Chairman;* Austin J. Bruff, Wilhelmus M. Stillman. 1903 S., Robert M. Ingham, *Chairman;* Cyril C. Sanders.

COSTUMES AND FLOATS: 1901, Cameron B. Waterman, *Chairman;* Dudley S. Blossom, Robert B. Hixon, George S. Stillman. 1902, Roderick Potter, *Chairman;* George B. Carpenter, Lucius H. Holt, Bradley A. Welch. 1903, Louis G. Coleman, *Chairman;* Alan Fox, Harvey C. McClintock, John R. Robinson. 1904, Charles E. Adams, *Chairman;* Lemuel H. Arnold, Jr., John A. Moorhead, Thomas D. Thacher. 1901 S., Edward S. Toothe, *Chairman;* Fred E. Perkins, Lloyd D. Waddell. 1902 S., Charles R. Ellicott, *Chairman;* John W. Armstrong, Newell H. Hargrave. 1903 S., Randall W. Everett, *Chairman;* Frank G. Webster, Harlan H. White.

TORCHES AND FIREWORKS: 1901, George A. Welch, *Chairman;* Francis Gordon Brown, Jr., James M. Carlisle, James H. Wear. 1902, Mason Trowbridge, *Chairman;* Henry S. Hooker, Isaac G. Phillips, Bronson C. Rumsey, 3d. 1903, Charles R. Auchincloss, *Chairman;* George S. Hurst, Albert R. Lamb, Henry M. Wallace. 1904, David Boies, *Chairman;* Morgan Goetchius, John C. Kittle. 1901 S., Clarence P. Cook, *Chairman;* Southard Hay. 1902 S., Arthur Barnwell, Jr., *Chairman;* Ralph D. Mitchell. 1903 S., Malcolm C. Guthrie, *Chairman;* Theodore H. Nevin, Charles D. Rafferty.

COMMITTEE FROM THE LAW SCHOOL: 1902 L. S., Osborne A. Day, Thomas G. Gaylord, Lucius P. Fuller, Charles T. Lark, Frank W. Tully, Eliot Watrous. 1903 L. S., Morgan B. Brainard, Robert S. Binkerd, Franklin Carter, Jr., John F. Malley, Charles D. Lockwood, Henry J. Patton.

Appendix III

THE THANKS OF THE CORPORATION

(*Extract from the Secretary's Minutes*)

The Corporation of Yale University, in reviewing the successful celebration of the Bicentennial anniversary, desires to render public thanks to the many persons who, in their varying capacities, contributed so actively to the result achieved.

It renders thanks to the citizens and civic authorities of New Haven, for the decorations and the spirit of hospitality which made it possible to receive the guests in a manner at once dignified and inspiring.

It renders thanks to the students of the University for their arduous share in the work of preparation and for the dignity and good order which marked their conduct during the festivities themselves.

It renders thanks to the members of the several faculties for the spirit in which they assumed the unusual burdens which an event of this kind necessarily placed upon their shoulders, and for the able manner in which these burdens were borne. Especially does it render thanks to those who, by their contributions to the series of commemorative volumes, gave to this anniversary its most appropriate monument.

It renders thanks to the various participants in the public exercises and memorials, who, by the dignity of their contributions, literary, artistic, and musical, made the occasion a memorable one in the intellectual history of the United States.

It renders thanks to the Alumni for that wide-spread and loyal cooperation which gave the whole ceremony its most characteristic features and its profoundest significance.

It renders thanks, above all, to those who, in connection with the work of the several committees, have by their untiring and often unseen efforts made the successful coördination of all these forces possible.

Among the large number who have done service, the Corporation

desires to express its special thanks to Professor Schwab, on whom, as Secretary of the Executive Committee, the heaviest burdens fell, and who executed his tasks with eminent ability.

It desires also to express its thanks to the other members of the Executive Committee—Dr. Palmer, Mr. Hooker, and Professor Woolsey—in recognition of the wisdom with which they discharged their heavy responsibilities; to Mr. Stokes, the Secretary of the University, whose burdens in connection with the Celebration were second only to those of Professor Schwab; to Mr. Tyler, the Treasurer of the University, for his successful management both of the Bicentennial buildings and the Bicentennial finances; to Professor Phillips for his arduous labors in securing subscriptions to the fund; to Professor Morris, under whose care the issue of the series of commemorative volumes has been so wisely managed; to Professor Weir for his manifold services in connection with the various artistic features of the Celebration; to Professor Sanford, both for his success in organizing the musical activity of the students, and for his less tangible but perhaps not less important services in other directions; to Mr. James R. Sheffield for his labors as Chairman of the Committee on Graduate Participation; to Mr. Samuel H. Fisher for his conspicuously able management of the procession on Monday evening; to Dr. Reed for organizing with preëminent skill and industry the work of undergraduate participation; and to Professor Farnam and Professor Beebe, who, as chairmen respectively of the Committees on Hospitality and on Distribution of Tickets, carried to their successful completion tasks as delicate and difficult as they were indispensable.

It desires to accompany these expressions of thanks with the presentation of a silver Bicentennial medal to Professor Schwab, and of a bronze Bicentennial medal to each of the other gentlemen named.

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